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A MANUAL

For the Use of the Lodges

UNDER THE JURISDICTION OF THE
GRAND LODGE OF THE MOST ANCIENT
AND HONORABLE SOCIETY OF

Free and Accepted Masons for the State of New Jersey

AS AUTHORIZED BY THE M. W. GRAND LODGE AT ITS ANNUAL
COMMUNICATION APRIL 18th, 1912

TRENTON, N. J.
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1919

MANUAL OF THE LODGE.

OPENING OF THE LODGE.

* * * * * * *

The following, or some other suitable prayer.

Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces, thou hast promised that where two or three are gathered together in thy name, thou will be in the midst of them and bless them. In thy name we have assembled, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue. And we pray thee, O Lord God, to bless our present assembling, and to enlighten our minds, that we may do thy will and ever walk in the light of thy countenance; and when the trials of our present life are ended, be admitted into the temple not made with hands, eternal, in the heavens. *Amen.*

Response: So mote it be.

NOTE.—Throughout this Manual, parts inclosed in brackets [ ] may be omitted at discretion. Explanatory notes and remarks are printed in smaller type.

Or this:

Vouchsafe thine aid and blessing, Almighty Father of the Universe, to us now in Lodge assembled. Enable us to perform every duty with fidelity, so that our labors may meet thy divine approbation; and to thy name be the glory forever. *Amen.*

Response: So mote it be.

Or this:

O Lord, our Heavenly Father, high and mighty Ruler of the Universe, who dost from thy throne behold all the dwellers upon earth, direct us, we beseech thee, in all our doings with thy most gracious favor, and further us with thy continual help, that, in all our works begun, continued and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life. We beseech thee to bless and prosper the works of our Fraternity throughout the world. Help us to serve thee aright; and may the whole world be filled with thy glory. *Amen.*

Response: So mote it be.

An appropriate ode is admissible, but not obligatory.

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CLOSING THE LODGE.

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PRAYER.

Almighty Father, Preserver and Benefactor, unto whom all hearts are open, all desires known, and from whom no secrets are hid, we heartily thank thee for the fraternal communion which we have this evening enjoyed. Pardon all that thy holy eye hath seen amiss in us while we have been together. Bless our humble labors for the promotion of truth, love, unity and peace. Smile upon our Institution, and make it an instrument of great good. Dismiss us with thy blessing. Go with us when we separate. Guide us evermore by thy good Providence; and finally reunite us at thy right hand, in that world of light, life and love, where thou dost forever reign. *Amen.*

Response: So mote it be.

Here may follow an ode.

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CHARGE.

[BRETHREN, We are now about to quit this sacred retreat of friendship and virtue, to mix

again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated, and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that at this altar you have promised to befriend and relieve every brother who shall need your assistance. Remember that you have promised to remind an erring brother of his failings, to aid in his reformation, to vindicate his character when traduced, and to suggest in his behalf the most charitable judgment.

These generous principles should extend further; every human being has a claim upon your kind offices. "Do good unto all men, especially unto them who are of the household of faith."

Finally, brethren, be ye all of one mind; live in peace; and may the God of love and peace delight to dwell with and bless you.

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BENEDICTION.

May the blessing of heaven rest upon us and all regular Masons. May brotherly love pre-

vail, and every moral and social virtue cement us. *Amen.*

Response: So mote it be.

PRELIMINARIES

TO THE ADMISSION OF CANDIDATES.

All applications for initiation must be made by petition in writing, giving, name, residence, age, occupation and references, in the following form:

To the Worshipful Master, Wardens and Brethren of ——— Lodge, No. —, of Free and Accepted Masons:

The undersigned, being a firm believer in the existence of a Supreme Being, respectfully represents that, unbiased by friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Freemasonry. He is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to his fellow-creatures; and he promises, if found worthy of admission into the Fraternity, to conform to all its established usages, customs and regulations. He further states that he has ——— made application for the degrees of Freemasonry to ——— Lodge.

His age is ———, his occupation ———, his place of birth ———, his place of residence ———, his place of business ———.

Dated ———, 19—.

Signed ——— ———.

Recommended by ——— ——— ———.

——— ——— ———.

We, ——— and ———, who have signed the foregoing petition of ———, recommending him for membership in the above-named Lodge, do hereby certify that we have confidence in his integrity and the uprightness of his intention, and that we believe him to be qualified in every way, as a proper candidate for Masonry.

I, ———, further certify that I have known the petitioner personally for ——— years last past, and that the petitioner filled in and signed his petition in my presence and stated to me that he was prompted to do so for the reasons set forth in his petition, without solicitation or persuasion of any kind.

I, ———, further certify that I have known the petitioner personally for ——— years last past.

We do further certify that our acquaintance with the petitioner during the respective periods above mentioned has been of such a character as to give us ample knowledge of his life, morals, conduct and general reputation and standing in the community in which he resides, and that acting upon this knowledge, we have signed the foregoing petition for membership.

——— ——— ———

——— ——— ———

The brethren proposing or recommending a person for membership, must be members of the Lodge to which the petition is to be presented. These brethren, as well as the petitioner, must each for himself sign his name in full to the petition; the certificate thereto attached being signed in like manner by each of the recommenders also.

After the petition has been presented to the Lodge, it

is referred to a committee of three Master Masons, members of the Lodge, none of whom shall be of the recommending brethren, to investigate the character and qualifications of the petitioner; each of whom shall visit him. In not less than four weeks thereafter, upon the report of such committee, unless a dispensation to shorten the time be obtained, he may be balloted for.* If elected, he will be required, before his admission, to make the following declarations in the presence of the Masters of Ceremonies, in a room adjacent to the Lodge:

1. Do you seriously declare, upon your honor, that you have never been rejected by a Masonic Lodge?

2. Do you seriously declare, upon your honor, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?

3. Do you seriously declare upon your honor, that you are prompted to solicit the privileges of Freemasonry by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to your fellow-creatures?

4. Do you seriously declare, upon your

* For form of ballot, see page 171.

honor, that you will conform to all the ancient established usages and customs of the Fraternity?

In case the candidate shall declare to the Masters of Ceremonies that he has previously been rejected, they shall, before proceeding further, make that fact known in open Lodge, and ascertain if the disability has been removed.

It is essentially necessary that the utmost dignity and decorum be observed in the acts of these officers towards the applicant, whose favorable impression of the Fraternity might be impaired by any imprudence on their part. He should be informed by them that the ceremonies in which he is about to participate have existed without material change from a remote antiquity. Coming as they do from an age in which the manners and customs differed so widely from our own, it is but natural for them to appear strange and perhaps unmeaning to him. So they must continue to appear until that light which Masonry is to shed upon him shall so illumine his mind as to enable him to understand and appreciate the important lessons they are designed to teach.

He should also learn that his admission into the Lodge is intended to symbolize his abandonment of the evils of the outer world; and as we are not permitted to realize the beatitudes of the better life without experiencing a moral preparation, so before passing the portals of the earthly Lodge he is required to undergo an outward preparation symbolical of this. Therefore, if he still desires to proceed * * * * *

ENTERED APPRENTICE DEGREE.

First Section.

INVOCATION.

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that by the influence of the pure principles of our Fraternity, he may be better enabled to display the beauty of holiness, to the honor of thy holy name. *Amen.*

Response: So mote it be.

The following passage of Scripture is to be rehearsed, or chanted, during this section of the ceremony:

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even

Aaron's beard, that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. *Psalm* 133.

Freemasonry is a beautiful system of morality, veiled in allegory and illustrated with symbols. It was established by wise and virtuous men, with the praiseworthy design of recalling to our minds the most solemn truths in the midst of the most innocent social pleasures. Truth is its centre. It is founded on the purest principles of Morality, Brotherly Love and Charity. It possesses many and inestimable privileges; and to secure those privileges to worthy men, and worthy men only, voluntary pledges of fidelity are required.

* * * * * * *

In the beginning, God created the heaven and the earth. And the earth was without form and void; and darkness was upon the

face of the deep. And the Spirit of God moved upon the face of the waters. And God said: Let there be light; and there was light.

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LAMBSKIN OR WHITE LEATHERN APRON.

It is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other order that can be conferred upon you at this or at any future period, by king, prince, potentate, or any other person, except he be a Mason. It is hoped you will wear it with pleasure to yourself and with honor to the Fraternity.

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THE WORKING TOOLS OF AN ENTERED APPRENTICE MASON,

which are the *Twenty-four-inch Gauge* and *Common Gavel.*

The *twenty-four-inch gauge* is an instrument used by operative masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it symbolic-

ally for the more noble and glorious purpose of dividing our time. Being divided into twenty-four equal parts, it is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby are found eight hours for the service of God, and of a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.

The *common gavel* is an instrument used by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught by its symbolism to divest our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, "that house not made with hands, eternal in the heavens."

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The first section concludes with a beautiful and impressive illustration of *Charity*.

Second Section.

This section explains the significance of the peculiar forms and ceremonies which are used at the initiation of candidates into Masonry, and convinces us of their propriety. It demonstrates the advantages which follow a faithful observance of duty.

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The Lamb has, in all ages, been deemed an emblem of *innocence*. The lambskin is therefore a symbol of that purity of life and conduct which is essentially necessary to admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

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Third Section.

This section is especially instructive. It explains—

What constitutes and what authorizes a Masonic Lodge; where held, its *form, support, covering, furniture, ornaments, lights* and *jewels,* how situated, and to whom dedicated.

A Masonic Lodge consists of a sufficient number of Freemasons, assembled in a proper

place, having the Holy Bible, the Square and Compasses, and a Warrant issued by a Grand Lodge, by virtue of which they are empowered to meet, transact business, and do Masonic work.

WHERE LODGES ARE HELD.

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Lodge meetings at the present day are usually held in upper chambers, for the security which such places afford. [It may be, however, that the custom had its origin in a practice observed by the ancient Jews, in building their temples, schools and synagogues on high hills; a practice which seems to have met the approbation of the Almighty, who said unto the prophet Ezekiel: "Upon the top of the mountain, the whole limit thereof round about, shall be most holy." Before the erection of temples, the celestial bodies were worshiped on hills, and the terrestrial ones in valleys.]

FORM AND DIMENSIONS OF THE LODGE.

Its form is * Its dimensions from east to west and from north to south, embrace every

nation and every clime. Its universal chain of friendship encircles every portion of the human family, and its influence beams wherever civilization extends.

THE SUPPORTS OF THE LODGE.

A Lodge has three symbolical supports, *Wisdom, Strength* and *Beauty;* because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. The universe is the temple of the Deity whom we serve, and Wisdom, Strength and Beauty are about his throne as pillars of his work; for his wisdom is infinite, his strength is omnipotent, and his beauty shines forth through all his creation in symmetry and order.

Its covering is no less than the clouded canopy or star-decked heaven, which constantly reminds us of that Heaven which all good Masons hope at last to reach by means of that symbolical ladder which Jacob in his vision saw extending from earth to heaven, the three principal rounds of which are denominated *Faith,*

Hope and *Charity*. These admonish us to have faith in God, hope of immortality, and charity towards all mankind. The greatest of these is *charity;* for faith is lost in sight, hope ends in fruition, but charity extends beyond the grave, through the boundless realms of eternity.

THE FURNITURE OF THE LODGE.

The *Furniture* of a Lodge consists of the *Holy Bible, Square* and *Compasses,* and a *Warrant.*

The Bible is dedicated to the service of God, because it is the inestimable gift of God to man * * * * * *; the Square to the Master, because it is the proper Masonic emblem of his office; and the Compasses to the Craft, because by due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.

THE ORNAMENTS OF THE LODGE.

The ornaments of a Lodge are the *Mosaic Pavement,* the *Indented Tessel* and the *Blazing Star.* The Mosaic pavement is a representa-

tion of the ground floor of King Solomon's Temple; and the indented tessel, of that beautiful tessellated border which surrounded it.

The Mosaic pavement is emblematical of human life, checkered with good and evil. The beautiful border which surrounds it is emblematical of those manifold blessings and comforts which surround us, and which we owe to the bounty of Divine Providence, which is hieroglyphically represented by the blazing star in the centre.

THE LIGHTS OF THE LODGE.

A Lodge has three symbolic lights.

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THE JEWELS OF THE LODGE.

A Lodge has six jewels; three movable, and three immovable. The *immovable jewels* are the Square, the Level and the Plumb.

They are called immovable jewels because they are always to be found in the East, the West and the South of the Lodge, being worn by the officers in those respective stations.

[The Square teaches morality, the Level equality, and the Plumb rectitude of life and conduct.]

The *movable jewels* are the Rough Ashlar, the Perfect Ashlar, and the Trestle-Board.

The *rough ashlar* is a stone as taken from the quarry, in its rude and natural state. The *perfect ashlar* is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the fellow-craft. The *trestle-board* is for the master workman to draw his designs upon.

By the rough ashlar we are reminded of our rude and imperfect state by nature; by the perfect ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of Deity. As the operative workman erects his temporal building in accordance with designs laid down upon the trestle-board by the master workman, so should we, as Speculative Masons, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe in the great Book of Life, which is our spiritual, moral and Masonic trestle-board.

THE SITUATION OF THE LODGE.

The Lodge is situated due east and west, because King Solomon's temple was * *

DEDICATION OF THE LODGE.

Lodges in ancient times were dedicated to Solomon, King of Israel * * * * * * In modern times, however, they are dedicated to St. John the Baptist and St. John the Evangelist. In every Lodge there is represented a certain Point within a Circle, embordered by two perpendicular parallel lines representing those two saints. Upon the circle rests the Holy Scriptures. The *point* within the circle represents an individual brother; the *circle* is the boundary line beyond which he is never to suffer his passions to betray him. In going around this circle, he must necessarily touch these two lines, as well as the Holy Scriptures. While a Mason keeps himself circumscribed within these bounds, it is impossible that he should materially err.

TENETS.

The principal tenets of Freemasonry are *Brotherly Love, Relief* and *Truth*. [The first renders us affectionate and kind, the second generous, and the third just.]

BROTHERLY LOVE.

Brotherly love induces us to regard the whole human species, the high and the low, the rich and the poor, as one family; who, created by one Almighty Parent, should aid, support and protect one another. Masonry thus unites in true friendship men of every country, sect and opinion.

RELIEF.

To relieve the distressed is a duty incumbent upon all men, but particularly upon Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with them in their misfortune, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view.

TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and the tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

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THE FOUR CARDINAL VIRTUES.

† † † †

FORTITUDE.

Fortitude is that noble attribute of the mind whereby we are enabled to undergo pain, peril or danger, in the performance of duty. This virtue is equally removed from rashness and cowardice, and should be deeply impressed upon the mind of every Mason, as a safeguard

or security against any attempt that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge,

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PRUDENCE.

Prudence teaches us to regulate our lives and actions according to the dictates of reason, and enables us to wisely judge and prudently determine on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason for the government of his conduct not only while in the Lodge, but also when abroad in the world. It should be his constant care in all strange and mixed companies never to give the least sign, token, or word whereby the secrets of Masonry may be unlawfully obtained;

* * * * * † †

TEMPERANCE.

Temperance is that due restraint upon the affections and passions which renders the body tame and governable, and guards the mind against the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess and every licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal; and consequently subject him to the contempt and detestation of all good Masons,

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JUSTICE.

Justice is that standard of right which enables us to render to every man his just due without distinction. This virtue is enjoined by both human and divine laws, and is the foundation and support of civil society. As justice characterizes the really good man, it should be the invariable practice of every

Mason never to deviate from the minutest principles thereof;

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OUR MOTHER EARTH.

Earth alone of all the elements has never proved unfriendly to man. Bodies of water deluge him with rain, oppress him with hail and drown him with inundations. Air rushes in storms and whirls in tempests. Fire causes the earthquake, and lights up the volcano; but earth, ever kind and indulgent, is subservient to his wishes. Though constantly taxed to furnish the luxuries and the necessaries of life, it never refuses its accustomed yield, but spreads his path with flowers and his table with plenty, and returns with interest every good committed to its care; and when man is called upon to pass through the "valley of the shadow of death," it once more receives him, and covers his remains within its bosom. This admonishes us that from earth we came, and to earth we must shortly return.

Or this:

Mother earth, which is constantly employed for man's habitation and use, the maintenance of his body and its final resting place. This admonishes us that from earth we came, and to earth we must shortly return.

CHARGE AT INITIATION INTO THE ENTERED APPRENTICE DEGREE.

BROTHER ———, as you are now introduced into the first principles of Freemasonry, I congratulate you upon being accepted into this ancient and honorable Fraternity. Ancient, in having subsisted from time immemorial; and honorable, in tending so to render all men who will be conformable to its precepts. No institution was ever founded on a better principle, or raised on a more solid foundation; nor were ever more excellent rules or more useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level them-

selves with the Fraternity, extend its privileges and patronize its assemblies. There are three great duties, which, as a Mason, you are charged to inculcate—to God, to your neighbor, and to yourself. To God, in never mentioning his name but with that reverential awe which is due from a creature to his Creator; in imploring his aid in all your laudable undertakings, and in esteeming him as the chief good; to your neighbor, in acting upon the square, and in doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. The observance of these duties will entitle you to public and private esteem.

In the State, you are to be a quiet and peaceable citizen, true to your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently to submit to legal authority, and to conform with cheerfulness to the government of the country in which you live. In your outward demeanor,

be particularly careful to avoid censure or reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the Institution to lead you into argument with those who, through ignorance, may ridicule it.

During your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive, instruction.

Finally, keep sacred and inviolate the mysteries of the Fraternity, as these are to distinguish you from the rest of the community, and to mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him, unless you are convinced that he will conform to our rules; that the honor, glory and reputation of the Institution may be

firmly established, and the world at large convinced of its good effects.

RECEPTION ADDRESS.

My Brother—We now receive you into this great Brotherhood as an Entered Apprentice Mason, earnestly hoping that the faith in God which you have here professed, may ever remain unfaltering and steadfast; that the divine aid and blessing invoked for you upon your present undertaking, may attend and direct all your actions through life, and enable you so to practise the precepts here enjoined, as to dignify your character as a man, and to honor your profession as a Mason.

FELLOW CRAFT DEGREE.

First Section.

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The following passage of scripture is to be rehearsed or chanted during this section of the ceremony:

"Thus he showed me: and, behold, the LORD stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the LORD, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass them by any more." *Amos,* vii. 7, 8.

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The candidate here learns that

The ceremonies through which he has passed are intended to impress upon his understanding the duties enjoined by a sound morality; to prepare his mind for a wider and more extended range of thought, and to awaken the purer and nobler impulses of his heart. The

Entered Apprentice degree marks but the vestibule of our symbolic temple. As the candidate now presses on and advances within its halls new pleasures will open to his view; and if industry and zeal attend his labors, he may gather beneath the veil of our mysteries additional treasures of science and knowledge.

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THE WORKING TOOLS OF A FELLOW CRAFT MASON,

which are the *Plumb, Square* and *Level.*

The *Plumb* is an instrument used by operative masons to try perpendiculars, the *Square,* to square their work, and the *Level,* to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man; the square teaches us to square our actions by the square of virtue; and the level reminds us that we are traveling upon the level of time to the "undiscovered country, from whose bourne no traveler returns."

Second Section.

Masonry is understood under two denominations, Operative and Speculative.

Operative Masonry is the proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement of the materials of which an edifice is composed, it demonstrates that industry and a love of science are implanted in man, for the best, most salutary and most beneficent purposes.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity. It is so far interwoven with religion, as to lay us under obligation to pay that homage to the Deity which at once constitutes our duty and our happiness. It leads the contem-

plative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfection of their Divine Creator.

Our ancient brethren worked in Operative as well as in Speculative Masonry; and, according to tradition, wrought at the building of King Solomon's temple. As God created the heaven and the earth in six days, and rested on the seventh, so they observed this as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

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THE PILLARS OF THE PORCH.

"For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

"And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits."—*I Kings*, vii. 15, 16.

* * * * * * *

The symbols of *Unity, Peace* and *Plenty* are introduced, and their moral application explained.

GLOBES.

Two *globes* or spherical bodies, on the surfaces of which were represented the countries, the seas and the various parts of the earth, the face of the heavens, the planetary orbits and other important particulars. * * * *

[Their present use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works; and are induced to encourage the studies of astronomy, geography and navigation, and the arts dependent on them, by which society has been so much benefited.]

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THE FIVE DIFFERENT ORDERS OF ARCHITECTURE,

which are the Tuscan, the Doric, the Ionic, the Corinthian and the Composite.

By order in architecture is meant a regular arrangement of the projecting parts of a build-

ing, especially of the columns, so as to form a beautiful, perfect and complete whole.

[From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, they first placed trees on end, and then laid others across, to support a covering. The bands which connected the trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.]

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. The simplicity of this column renders it preferable where ornament would be superfluous. [Its column is seven diameters high; and its capital, base and entablature have but few mouldings.]

The Doric is plain and natural. It is also the most ancient, and was invented by the Greeks. The solid composition of this order gives it a preference in structures where chiefly strength and a noble simplicity are required.

[The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. The Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the freize is distinguished by triglyphs and metopes; and triglyphs compose the ornaments of the freize.]

THE IONIC is a mean between the more solid and the more delicate orders. Both delicacy and ingenuity are displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana, at Ephesus, was of this order. It is said to have been formed after the model of a young woman of beautiful shape, with her hair dressed, as a contrast to the Doric order, which was formed after that of a strong, robust man. [Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentils.]

THE CORINTHIAN is the richest of the five orders, and is deemed a masterpiece of art.

This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have conceived the idea of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young woman, he perceived a basket of toys, covered with a tile, placed over an acanthus root. As the branches grew up, they encompassed the basket, until, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, impressed by the object, set about imitating the figure. The vase of the capital he made to represent the basket, the abacus the tile, and the volutes, the bending leaves. [Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions.]

The Composite is compounded of the other orders, and was contrived by the Romans. This pillar is generally found in buildings where strength, elegance and beauty are displayed. [Its capital has the two rows of leaves of the

Corinthian, and the volutes of the Ionic. This column, like the Tuscan and Doric orders, has quarter rounds. It is ten diameters high, and its cornice has dentils or simple modillions.]

OF THE ORIGIN OF THE ORDERS OF ARCHITECTURE.

[The original orders of architecture are no more than three, the *Doric, Ionic* and *Corinthian,* which were invented by the Greeks. To these the Romans have added two; the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three only, show invention and particular character, and essentially differ one from another; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state, and the Composite is the Corinthian modified by the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious and distinct in architecture.]

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THE FIVE HUMAN SENSES,

which are *Hearing, Seeing, Feeling, Smelling,* and *Tasting.*

HEARING is that sense by which we distinguish sounds. The wise and beneficent Author of nature intended by the formation of this sense that we should be social creatures, and receive the greatest and most important part of our knowledge from intercourse with each other.

SEEING is that sense by which we observe the variety displayed in the landscape of nature and in the works of man. [By it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be false and deceitful, the countenance will display the hypocrisy to the discerning eye.]

FEELING is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, smoothness and solidity.

SMELLING is that sense by which we distinguish odors, the various kinds of which con-

vey different impressions to the mind. By it we are frequently admonished to avoid the influence of things pernicious to health, or to select those which have been wisely designed for our enjoyment or comfort.

TASTING enables us to make a proper discrimination in the choice of our food, and to distinguish that which is wholesome from that which is injurious.

The *first three* of these: Hearing, Seeing and Feeling, are deemed peculiarly essential among Masons; * * * * * *

THE SEVEN LIBERAL ARTS AND SCIENCES,

which are *Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music* and *Astronomy.*

GRAMMAR is the key by which alone the door can be opened to the understanding of speech. It unravels, as it were, the thread of which the web of language is composed, and without it it is impossible to speak with propriety, precision, or purity.

RHETORIC is the art of speaking eloquently; of being persuasive and commanding; and not

only of pleasing the fancy, but of appealing both to the understanding and to the heart.

LOGIC directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude. This science ought to be cultivated as an invaluable aid in our inquiries, especially when in pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC is the art of numbering, or that part of mathematics which considers the properties of numbers in general. [All the works of the Almighty are made in number, weight and measure. Therefore, to understand them rightly, we ought to understand arithmetical calculations. The greater advancement we make in mathematical science, the more capable we shall be of considering the ordinary objects of our conception, and the more easily led to a comprehensive knowledge of our great Creator, and the works of creation.]

GEOMETRY treats of magnitudes in general, where length, breadth and thickness are considered, from a *point* to a *line,* from a *line* to a *superficies* and from a *superficies* to a *solid.*

A *point* is an indivisible part of space.

A *line* is a figure of one dimension—namely, *length.*

A *superficies* is a figure of two dimensions—namely, *length* and *breadth.*

A *solid* is a figure of three dimensions—namely, *length, breadth* and *thickness.*

[By this science the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us a description of the world, delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it, the astronomer, also, is enabled to make his observations, and to ascertain the duration of times and seasons, years and cycles. Thus, geometry forms the basis of many of the most important arts and sciences.]

MUSIC is that elevated science which affects the passions by sound. There are few who have not felt the charms of music, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensation, far more eloquent than words; it

touches and gently agitates the passions; it wraps us in melancholy, or elevates us in joy; it melts us in tenderness, or excites us to war. It is truly congenial to the nature of man, for, by its powerful charms, the most discordant passions may be subdued.

ASTRONOMY is that sublime science which inspires the contemplative mind to soar aloft, and read in the heavens the wisdom, strength and beauty of the Great Creator.

"The heavens declare the glory of God; and the firmanent showeth his handiwork."

How nobly eloquent of the Deity is the celestial hemisphere, spangled with the most magnificent heralds of his infinite glory! They speak to the whole universe; and there is no people so barbarous, and no nation so distant, as not to hear and understand their voice.

[Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they revolve in their orbits, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.]

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G

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An allusion is here made to the Grand Geometrician of the Universe,

Before whom all should stand uncovered, and bow with that reverential awe and adoration which is due from the creature to the Creator. * * *

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Freemasonry is erected. By geometry we may curiously trace nature through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the wonderful proportions of this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of

the seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, controlled by the same unerring law.

A survey of nature, and the observation of her beautiful proportions, first induced man to imitate the divine plan, and to study symmetry and order. This gave rise to society, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by time and experience, have led to the production of works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* re-

ceives the sound from the *instructive tongue,* and the mysteries of Freemasonry are safely lodged in the repository of *faithful breasts.* Tools and implements of architecture, and symbolic emblems most expressive, are selected by the Fraternity to imprint upon the mind wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our Institution.

CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT.

BROTHER ———, being advanced to the Fellow Craft degree, you are to be congratulated on your preferment.

It is unnecessary to recapitulate the duties which, as a Fellow Craft, you are bound to discharge, or to enlarge upon the necessity of a strict adherence to them, as your own experience must have convinced you of their value. Our laws and regulations you are faithfully to support, and be always ready to assist in seeing them duly executed. You are not to palliate nor to aggravate the offenses of your brethren;

but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts and sciences, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of geometry, which is often referred to as the basis of our art.

Your past behavior and regular deportment have merited the honor which we have now conferred. In your new character, you will be expected to conform to the principles of the Fraternity, and steadily persevere in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these, you are bound by the most sacred ties.

MASTER MASON DEGREE.

First Section.

* * * * * * *

The following Psalm may be chanted or an ode may be sung:

[1. In thee, O Lord, have I put my trust; let me never be put to confusion, but rid me, and deliver me, in thy righteousness; incline thine ear unto me and save me.

2. Be thou my stronghold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defense, and my castle.

3. Deliver me, O my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.

4. For thou, O Lord God, art the thing that I long for; thou art my hope, even from my youth.

5. O let my mouth be filled with thy praise, that I may sing of thy glory and honor all the day long.

6. O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

7. My tongue also shall talk of thy righteousness all the day long; for they are confounded and brought unto shame that seek to do me evil.]

The following passage of Scripture must be rehearsed or chanted during this section of the ceremony:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets; when the sound of the grinding is

low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—*Ecclesiastes,* xii.

* * * * * * *

Freemasonry is a progressive science. As we advance in its mysteries, we find that a proper knowledge of it can be acquired only with time, patience and application, and that our appreciation of its sublime principles will be in proportion to our fidelity in observing its precepts.

When, with faltering steps, we passed the portals of our mystic temple, the moral obligations of man were presented to our view, and we were instructed in the duty we owe to

God, to our neighbor and to ourselves. We were next inducted into the mysteries of moral and physical science, and taught to revere the goodness and majesty of the Creator by a contemplation of his wondrous works.

The lesson of the present hour is of still deeper and more abiding interest, one which human wisdom alone will not suffice to teach, for it points to the darkness of death, the obscurity of the grave, the resurrection of the dead, the immortality of the soul, and the power and the triumph of an unfaltering faith in God.

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WORKING TOOLS.

The *Working Tools* of a Master Mason are all the implements of Masonry indiscriminately, especially the Trowel.

THE TROWEL

is an instrument used by operative masons to spread the cement which unites the building into one common mass; but we, as Free and

Accepted Masons, are taught to make use of it symbolically for the more noble and glorious purpose of spreading the cement of brotherly love and affection—that cement which unites us in one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

Second Section.

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TUNE—*Pleyel's Hymn.*—7's.

SOLEMN strikes the funeral chime,
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is here.
See how wide her trophies wave,
O'er the slumbers of the grave.

Here another guest we bring.
Seraphs of celestial wing,
To our funeral altar come;
Waft our friend and brother home.

Lord of all below, above,
Fill our souls with truth and love.
As dissolves our earthly tie,
Take us to thy Lodge on high.

The following prayer is prescribed for this section:

PRAYER.

Thou, O God! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing

that his days are determined, the number of his months is with thee; thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and as the flood decayeth and drieth up, so man lieth down, and riseth not up until the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen.*

Response. So mote it be.

Third Section.

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[Sacred history informs us that it was determined in the council of Infinite Wisdom that a Temple should be founded in Jerusalem,

which should be erected to God, and dedicated to the service of his holy name. The high honor and distinguished privilege of performing this sacred service was denied to David, king of Israel; for the Scriptures inform us that he was a man of blood, and that during almost the entire period of his reign, his kingdom was disturbed by tumultuous confusions and wars. But God promised David that out of his loins he would raise up a seed to serve Him, which divine and ever memorable promise was afterward fulfilled in the person of Solomon, his son. After David had been gathered to his fathers, and the last honors paid to his memory, Solomon, having ascended the throne, wielded the sceptre of Israel, and peace and harmony reigned throughout her borders. Then King Solomon made preparation for his great work—the building of the house of the Lord; and desiring to avail himself of the well-known skill of the Tyrian builders, he sent to Hiram, king of Tyre, saying: "As thou didst deal with David, my father, even so deal with me." And King Hiram answered, saying: "I will send thee a

cunning man, endued with understanding, the son of a woman of the daughters of Dan, a man skillful to work in gold, silver, brass, iron, stone, and in timber; in purple, blue, fine linen and in crimson. Also to grave any manner of graving, and to find out every device which shall be put to him. And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem."

And there was peace between Solomon, king of Israel, and Hiram, king of Tyre, for they made a league together.]

The magnificent structure, Solomon's Temple, was founded in the fourth year of his reign, on the second day of the month Zif, the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. Tradition informs us that,

although more than seven years were occupied in building it, yet during the whole term, it did not rain in the daytime, that the workmen might not be obstructed in their labor. From sacred history we learn that there was not the sound of axe, hammer or any tool of iron, heard in the house, while it was building.

The Temple thus progressing by direction of K. S., with the assistance of H. K. of T., and under the immediate supervision of * * * * * *, was well-nigh completed when * * * * * *, * * * * * * * * * *

The temple was symbolically supported by three grand pillars, denominated *Wisdom, Strength* and *Beauty*. The pillar of Wisdom was represented by * * * *. The pillar of Strength was represented by * * * *, and the pillar of Beauty was represented by * * * * *.

[It is said to have been further supported by fourteen hundred and fifty-three columns and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There

were employed in its construction three Grand Masters, three thousand and three hundred Masters or Overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices or bearers of burdens. All these were classed and arranged in such manner, by the wisdom of Solomon, that neither envy, discord, nor confusion was suffered to interrupt or disturb the peace and good-fellowship which prevailed among the workmen.] The workmen were divided into classes or

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There are in this degree two classes of emblems, the first of which consists of the *Three Steps*, the *Pot of Incense*, the *Bee-Hive*, the *Book of Constitutions guarded by the Tyler's Sword*, the *Sword pointing to a naked heart*, the *All-Seeing Eye*, the *Anchor* and *Ark*, the *Forty-seventh problem of Euclid*, the *Hour-Glass* and the *Scythe*. They are thus explained.

THE THREE STEPS

are emblematical of the three principal stages of human life, *youth*, *manhood* and *age*. In

youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor and ourselves; so that in age, as Master Masons, we may enjoy the happy reflection consequent upon a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity. As this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

is an emblem of industry, and recommends the practice of that virtue to all created beings. From its busy inmates man may profitably take an example of thrift and providence.

[Contemplating humanity, we behold man in his infancy more helpless than the brute creation. He is then incapable of providing himself with sustenance, of guarding himself against danger, or of sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to make man independent of all other beings; but as dependence is one of the strongest bonds of society, men were made dependent on one another for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus man was formed for active and social life; and he who will not endeavor to add to the common stock of knowledge may be deemed a drone in the hive of nature, a useless member of society, and unworthy of the care and protection of Masons.]

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

reminds us that we should be ever watchful and guarded in our words and actions, par-

ticularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection.*

THE SWORD, POINTING TO A NAKED HEART,

demonstrates that justice will sooner or later overtake us; and that although our thoughts, words and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE

whom the *Sun, Moon* and *Stars* obey, and under whose watchful care even *Comets* perform their stupendous revolutions, penetrates the inmost recesses of the human *Heart,* and will judge us according to our merits.

THE ANCHOR AND THE ARK

are emblems of a well-grounded hope and a well-spent life.

They are emblematical of that divine *Ark* which shall safely bear us over life's tempestuous sea of troubles, and of that *Anchor* which shall safely moor us in a peaceful harbor,

where the wicked cease from troubling and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID*

is a geometrical theorem attributed to Pythagoras, an eminent Greek philosopher.

[This wise man enriched his mind by the acquisition of a knowledge of the sciences, and especially of Geometry. In this, he drew out many problems and theorems, and among the number was this, on the discovery of which in the joy of his heart he exclaimed, *"Eureka!"* which signifies, *I have found it.*

As a Masonic emblem, its contemplation is calculated to induce a study of Geometry and the other liberal arts and sciences.]

THE HOUR-GLASS

is an emblem of human life.

[Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close!

*This problem is thus enunciated: "In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the sum of the squares described upon the sides which contain the right angle."

We cannot without astonishment behold the little particles contained within this glass, as almost imperceptibly they pass away, and yet, to our surprise, in the short space of an hour are all exhausted. Thus wastes man. The tender hopes of youth, the blushing honors of manhood soon vanish, and are succeeded by the withering frosts of age; and the sands of life, whether slowly or rapidly, will surely ebb away.]

THE SCYTHE

is an emblem of time, which cuts the slender thread of life when we are launched into eternity.

[Behold! what havoc the scythe of time makes among the human race! If, by chance, we escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet, withal, we must soon be cut down by the all-destroying scythe of time, and be gathered into the land where our fathers have gone before us.]

The second * * class of emblems consists of * * * * * * *

They are thus explained.

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These emblems afford subjects of serious and solemn reflection to the rational and contemplative mind; and while they admonish us that our bodies must perish and mingle with the dust, yet they remind us that our souls will survive the grave, and never, never, never die.

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the Master Mason is revived by the evergreen and everliving sprig of faith in the merits of the Lion of the tribe of Judah, which inspires the bright hope that in the resurrection he will enjoy the consummation of perfect bliss throughout eternity.

Then let us imitate * * * * * in his virtuous conduct, in his unfeigned piety to God, in his inflexible fidelity to his trust; that we may welcome the approach of Death, and receive him as a kind messenger sent from our Supreme Grand Master, to translate us from this imperfect, to that all-perfect, glorious,

and celestial Lodge above, where the Supreme Architect of the Universe presides.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON.

Brother—Your zeal for the institution of Freemasonry, the progress you have made in its mysteries, and your conformity to its regulations, have pointed you out as a proper object of our favor and esteem. Duty and honor alike now bind you to be faithful to every trust, to support the dignity of your character on every occasion, and to recommend, by precept and example, a constant observance of the tenets of the Fraternity. Exemplary conduct on your part will convince the world that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In the character of a Master Mason you are authorized to correct the errors and irregularities of your less-informed brethren, to fortify their minds with resolution, against the snares of the insidious, and to guard them against every allurement to vicious practices. To pre-

serve unsullied the reputation of the Fraternity must be your constant care; and therefore it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate, and by the regularity of your own conduct, afford the best example for that of others less informed. The ancient landmarks of the Fraternity, you are carefully to preserve, and never suffer them to be infringed, nor countenance a deviation from established customs.

Your honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and emulate the conduct of that celebrated artist whom you have this evening represented. You will thus render yourself deserving of the honor which we have conferred, and merit the confidence we have reposed in you.

ADDRESS.

My Brother, we now receive you as a Master Mason, and a member of ——— Lodge, No. ——. As such you are entitled to all the rights and privileges of the Fraternity.

We trust that the influence of the ceremonies through which you have passed will encourage you in the performance of every duty here below; that you will find among your brethren, unselfish friendship to aid you in every honorable pursuit; virtue to strengthen your resolution; wisdom to enlighten your mind; examples of pity and charity to excite and direct your benevolence: that hope will brighten your thoughts and glory crown your deeds; and when your labors with us shall have ceased, that you may be raised by our Supreme Grand Master to the enjoyment of fadeless light and immortal life, in that heavenly kingdom where faith and hope shall end, and love and joy prevail throughout eternity.

ANCIENT CEREMONIES.

These ceremonies should be carefully studied and well understood by every Master of a Lodge. They treat of the government of the Fraternity, the disposition of its rulers, and illustrate their proper functions and qualifications.

CEREMONY OF CONSTITUTION.

At the time appointed, the Grand Master and other officers of the Grand Lodge meet in a convenient room near to that in which the Lodge to be constituted is assembled, and open the Grand Lodge.

Meanwhile, the brethren who are to compose the new Lodge assemble in the Lodge-room or the place designated for the ceremony, the platform or East of which will have been prepared for the suitable accommodation of the Grand Lodge, and provided with seats.

The room shall not be tyled until the Grand Officers have entered, and assumed their respective stations and places.

In the centre of the room an oblong table or platform should be placed, covered and draped with white linen or satin, to the floor. Upon this table or platform is placed the "Lodge,"* covered tightly with white linen (or satin) and loosely draped with the same material.

Another table should be placed on the floor immediately in front of the Grand Master, for the accommoda-

tion of the three Great Lights of the Grand Lodge, and the Book of Constitutions.

The Great Lights of the Lodge about to be constituted should not appear, nor should the representative Lights be lighted.

These arrangements being made, one of the members of the Lodge to be constituted (preferably a Past Master) proceeds to the Grand Master with the following message:

"Most Worshipful Grand Master—The brethren to whom the Grand Lodge was pleased to grant a warrant, authorizing them to form and open a Lodge of Free and Accepted Masons in the town (or city) of ———, to be known as ——— Lodge, No. ——, are now assembled. They are desirous that their Lodge be constituted, and their officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they have sent this message, and now await your pleasure."

The Grand Master makes reply as follows:

For form of petition for a Warrant or for a dispensation for a new Lodge, see page 175.

*What is here referred to as the "Lodge" is a small oblong box or casket.

"Brother—Inform the brethren that the Grand Master and the officers of the Grand Lodge will forthwith attend, and comply with their desires."

A procession is then formed in the following order:

Grand Tyler, with drawn sword.
Grand Stewards, with white rods.
Grand Pursuivant, with drawn sword.
Grand Organist.
District Deputies.
Grand Instructor. Grand Chaplain.
Deputy Grand Secretary.
Grand Secretary.
Grand Treasurer.
GRAND MARSHAL.
Burning taper borne by a Past Master.
The Holy Bible, Square and Compasses, borne by a Past Master, supported by two Stewards with white rods.
Two burning tapers, borne by two Past Masters.
Tuscan and Composite Orders.
Doric, Ionic and Corinthian Orders.
Past Grand Wardens.
Past Deputy Grand Masters.
Past Grand Masters.
The Celestial and Terrestrial Globes, borne by two Past Masters.
Junior Grand Warden, bearing a silver vessel of oil.
Senior Grand Warden, bearing a silver vessel of wine.
Deputy Grand Master, bearing a golden vessel of corn.

Book of Constitutions,* borne by the Master of the oldest Lodge.
Grand Master,
supported by Senior and Junior Grand Deacons, with black rods.
Grand Sword Bearer.

The Grand Marshal conducts the procession to the Lodge-room or other place where the ceremony is to be performed.

As the procession enters the hall, those assembled, having been previously instructed by the Grand Marshal, rise, and remain standing until seated by the sound of the gavel of the Grand Master.

The procession passes on the north side of the Lodge and is halted by the Grand Marshal until in perfect order within the room; the Grand Tyler then having arrived near the usual place of the Senior Deacon in a Lodge-room. The Great Lights are at once placed on the table in front of the Grand Master.

The Grand Marshal then gives the order to advance; whereupon the procession makes three circuits around the Lodge, starting from the above position, during which, solemn music should be performed, or a suitable ode be sung.

*The Book of Constitutions should always be borne in processions before the Grand Master or the Deputy Grand Master, but not before any officer of inferior rank.

ODE.

AIR—*Shirland, S. M.*

Great source of light and love!
To Thee our songs we raise.
Oh! in thy temple, Lord above,
Hear and accept our praise.

Bless thou this festive day;
Prosper its hoped design!
Be thou our guide, our help, our stay;
Be all our glory thine.

May this fraternal band
Thus consecrated, blest,
For truth and love distinguished stand;
In purity be dressed.

During the first circuit, the first Past Master deposits his burning taper, and the Junior Grand Warden the vessel of oil, at the south of the "Lodge."

During the second circuit another Past Master deposits his burning taper, and the Senior Grand Warden the vessel of wine, at the west of the "Lodge."

During the third circuit the other Past Master deposits his burning taper, and the Deputy Grand Master the vessel of corn, at the east of the "Lodge," and the Past Masters place the Globes at the right and left, *i. e.,*

the north and the south of the "Lodge," and near the west end thereof.

When, upon the completion of the third circuit, the right of the procession reaches the East, as when first halted, the brethren open to the right and left, and the Grand Master, supported by the Grand Deacons, preceded by the Book of Constitutions, and by the Grand Sword Bearer, and followed by the Deputy Grand Master, advances through the lines and assumes the East. The Book of Constitutions is at once placed on the table in front of the Grand Master. The Deacons halt at the steps of the platform, and the Deputy Grand Master takes his position at the right of the Grand Master.

The Grand Master then orders the officers of the Grand Lodge to repair to their respective stations and places. After this has been done, the Grand Master sounds the gavel, and all are seated.

The Grand Lodge is then purged and tyled.

A brief address is then given by the Grand Master, stating the object of the communication. In case another officer officiates for the Grand Master, the Grand Secretary is then ordered by such officer to read the commission authorizing him to act.

The Grand Chaplain will then make the following, or some suitable prayer:

PRAYER.

Great and eternal God, the universal Father, Creator of worlds and Ruler of men, we bow before thee to render praises to thy

great and holy name. We pray thee to bless the work now begun, with the corn of strength, the wine of refreshment and the oil of joy. We invoke thy blessing upon this great brotherhood, and thy aid in promoting its unity, harmony and prosperity. O, Thou Creator of the Universe, look down from thy heavenly abode, and from thy hand pour out upon this Fraternity those blessings with which thou didst aforetime bless our fathers. And when we shall have ended our labors on earth may we forever sing the songs of deliverance and joy in that Heavenly Lodge where love is supreme and the ties of fraternity and friendship are never to be broken. *Amen.*

Response: So mote it be.

The following or some suitable ode is then to be sung:

ODE.

AIR—*Duke Street, L. M.*

How blest the sacred tie that binds,
In sweet communion kindred minds;
How sweet the heavenly course they run,
Whose hearts, whose faith, whose hopes are one.

How dear to us the loved retreat,
Where pure delights each brother greet;
Within it, how our raptures swell,
There's none but kindred souls can tell.

Nor shall such glowing flame expire,
When sinks and fades frail nature's fire;
But brighter beam in realms above,
In heavenly joy, in heavenly love.

The Deputy Grand Master then addresses the Grand Master as follows:

Most Worshipful Grand Master—The brethren here assembled, to whom the Grand Lodge granted a warrant for the formation of ——— Lodge, No. ———, now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the Craft.

The Grand Master then says:

"Upon due deliberation, the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey has granted to these brethren a

Warrant conferring upon them the rights and privileges of a regularly constituted Lodge."

The Grand Master then orders the Grand Secretary or the Deputy Grand Master to read the Warrant, which is done. Then the Grand Master says:

"We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge, agreeably to their request, and in conformity to the authority contained in the warrant."

The Grand Marshal then forms the brethren who are to compose the new Lodge before the table which supports the "Lodge," facing the East; the Worshipful Master on the right, and the others in order of their rank. If these are too numerous to stand in a straight line across the Lodge, they may be placed in a semicircle, the two ends of the line partially surrounding the table and extending toward the East.

The Grand Master then rises and constitutes the new Lodge in the following form:

In the name of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey, I now constitute and form you, my brethren, into a Lodge of Free and Accepted

Masons. I empower you to act henceforth as a regular Lodge, constituted in conformity with the regulations of Freemasonry, and the Charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe counsel, direct and prosper you in all your doings.

Response: So mote it be.

The Grand Master and Grand Officers then leave their stations and places and step upon the floor, retaining their relative positions, and encompass the "Lodge" and the brethren of the new Lodge.

The brethren then kneel on the right knee. Solemn music is performed, and at its close, the "Lodge" is uncovered by the Grand Stewards.

The Grand Chaplain then offers the first part of the Consecration prayer.

PRAYER.

Great Architect of the Universe, Maker and Ruler of all worlds, deign from thy celestial temple, from realms of light and glory, to look upon us with thy gracious favor, and to continue thy blessing upon the purposes of our present assembly. We humbly beseech

thee to give us wisdom in all our doings, strength of mind in all our difficulties and beauty of harmony in all our communications; and especially now permit us, O Thou Author of light and life, great Source of love and happiness, to erect to thee this Lodge, and to solemnly consecrate it to the honor of thy holy name. Glory be to God on high.

Response: As it was in the beginning, is now and ever shall be, world without end. *Amen.*

The brethren then rise.

The Deputy Grand Master then takes the golden vessel of corn, the Senior Grand Warden the silver vessel of wine and the Junior Grand Warden the silver vessel of oil, and each in turn hands the vessel which he holds to the Grand Master and returns to his place. The Grand Master, as he receives the vessels, sprinkles the elements on the "Lodge," and hands the vessels to the Senior Deacon, who replaces them upon the table as they were before.

The brethren then kneel, as before, and the Grand Chaplain then concludes the Consecration prayer.

PRAYER.

Vouchsafe, O Lord our God, that the elements of Consecration which we have devoutly

poured upon this Lodge may be true symbols and sure harbingers of thy bounties to the brethren composing it. May they and all of us be abundantly blessed with the corn of nourishment, the wine of refreshment and the oil of joy and gladness.

Grant that those who are to be invested with the government of this Lodge may acknowledge thy guidance, and be endued with wisdom to instruct their brethren in all their duties. May Brotherly Love, Relief and Truth, the sacred tenets of our profession, always prevail among the members of this Lodge, and may this blessed bond of union continue to unite and strengthen all the Lodges throughout the world. Bless all our brethren wherever dispersed, and grant speedy relief to all who are either oppressed or distressed. We affectionately commend to thee all the members of thy whole family. May all mankind increase in the knowledge of thee, and in the love of each other, and become partakers of the fruit of thy glorious promises; may we finish all our work here below with thine approbation, and then have our transition from this earthly abode to

the heavenly home prepared for the just, there to enjoy light, glory and bliss ineffable and eternal. Glory be to God on high.

Response: As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

The brethren then rise.

The Grand Master, standing with his hands stretched forth over the Lodge, then says:

"To the memory of the Holy Saints John we dedicate this Lodge. May every brother revere their character and emulate their virtues. Glory be to God on high."

Response: "As it was in the beginning, is now, and ever shall be, world without end. *Amen.*"

Solemn music is then performed, after which the Grand Stewards cover the "Lodge."

The Grand Officers then assume their proper stations and places, the brethren of the new Lodge are seated, and the ceremony of Installation proceeds, as follows:

CEREMONY OF INSTALLATION.

The Grand Master says:

"This Lodge having been constituted, I shall now proceed to install its officers. Worshipful Brother Grand Marshal, present Brother ———, who has been appointed Worshipful Master."*

The Grand Marshal then presents the brother and says:

"Most Worshipful Grand Master—I present Brother ———, to be installed Worshipful Master of this Lodge."

The Grand Master says:

"Right Worshipful Deputy Grand Master—Have you carefully examined the brother, and do you find him qualified to discharge the duties of the office for which he has been chosen?"

The Deputy Grand Master replies:

"Most Worshipful Grand Master—I find him to be qualified and of good morals, of great skill, true and trusty; and I doubt not he will discharge his duty with fidelity and honor."

*For the proper qualification of the Worshipful Master see page 83.

ANNUAL INSTALLATION.

If the brother elected Worshipful Master* have not previously been qualified according to ancient usage for the office of Worshipful Master, he will be required to receive certain instruction pertaining to that office in the presence of those only who have already been elected and installed.

The Past Masters will now retire with him to an adjoining apartment where this instruction will be imparted to him, after which he will return to the Lodge for the further ceremonies of installation.

The Worshipful Master also retires and assists in qualifying the brother to act as Worshipful Master. * * * * *

*A Master appointed for a Lodge under dispensation, continued in office after the constitution of the Lodge, shall be subject to the provisions set forth in the above instructions.

It is the duty of the retiring Master to qualify his successor, or cause the same to be done.

After the ceremonies in the outer room are completed, and the brethren have returned to the Lodge-room, the Worshipful Master announces that during their absence Brother ——— has been qualified according to ancient usage to be installed as Worshipful Master.

The retiring Master (or other installing officer, who must be a Past Master) says:

"Brother Marshal: Conduct Brother ———, who has been elected Worshipful Master, before the altar."

Worshipful Master—I present Brother ———, to be installed Worshipful Master of this Lodge.

The Master says:

Brother Marshal—Have you carefully examined the brother, and do you find him qualified to discharge the duties of the office for which he has been elected?

The Marshal replies:

Worshipful Master—I find him to be qualified and of good morals, of great skill, true and trusty; and I doubt not, he will discharge his duty with fidelity and honor.

The Master says:

"Brother Marshal, cause Brother ——— to kneel at the altar to take the obligation of his office.

Brother ———, repeat after me the following obligation:"

I, ———, of my own free will and accord, in the presence of Almighty God and these brethren do most solemnly and sincerely promise and swear, that I will preside over and govern this Lodge until the close of the ensuing Masonic year, and until the election and installation of my successor, whom I will see duly qualified and installed, and at the same time transmit to him the warrant and all other property of the Lodge committed to my care.

* * * * I will not open or close the Lodge without giving the whole or a suitable part of the lecture appropriate thereto, or causing the same to be done.

* * * * I will answer the summons and obey the orders of the M. W. Grand Master, and will attend with my jewel of office all stated and emergent communications of the M. W. Grand Lodge whenever officially notified so to do.

* * * * I will dispense Masonic light and knowledge to the brethren, and require from them a careful observance of the rules and regulations of the Fraternity, the preservation of the landmarks, traditions and symbolism of Freemasonry, and a strict obedience to the By-Laws of this Lodge, together with the Constitution, By-Laws and Regulations of the M. W. Grand Lodge of the State of New Jersey, carefully avoiding in the discharge of these duties, haughty demeanor, and, if possible, arbitrary ruling. * * * *

Brethren, let us invoke the blessing of Deity.

PRAYER.

Almighty Father, Author of Life, we reverently implore Thy blessing upon the brother now suppliant before Thee, who has been

chosen to preside over and govern this Lodge, and to whom we are to look for the faithful discharge of its affairs, under Thy divine guidance, and for the radiance of Masonic light.

Fill his heart, we pray Thee, with Thy fear, that all his judgments and actions may tend to promote Thy glory and our advancement in knowledge and virtue. Animate his heart with Thy spirit; strengthen his endeavors to fulfill Thy commandments; especially in that which pertains to his relations with us; and, by the holy light shed upon him and upon this Fraternity, which has ever been an object of Thy paternal care, may we be guided day by day in our path of duty, to observe more closely the tenets of our profession, and to do Thy holy will; to the end that this Lodge and those who compose it, shall, by example and precept, encourage all who behold them to strive for a higher and holier life. Amen.

Before arising the brother must be impressively cautioned against the arbitrary use of his authority, and reminded that he is still but a brother Mason.

That he has been elevated by the suffrages of his brethren to the proud and responsible

position of a ruler over the Craft; that while he may be justified in feeling some degree of personal pride, it may not be improper to remind him that in proportion as this voluntary action on the part of his brethren betokens their confidence in his judgment and integrity, it claims at his hands the most careful, impartial and conscientious discharge of the duties of his office.

He should remember that the brief authority which he is about to exercise "springs only from the body of Masonry," and that he owes to those whose gift it is, his utmost efforts to preserve peace, love and unity among them.

The Grand Master (or, in the annual installation, the Worshipful Master) says:

"Brother ———, I congratulate you upon your appointment (or election) as Worshipful Master of this Lodge, and it will afford me great pleasure to invest you with the authority and the insignia of your office. Previous to your investiture, however, it is necessary that you signify your assent to those ancient

Charges and Regulations which point out the duty of the Master of a Lodge."

The Grand Master (or installing officer) then reads, or orders to be read to the Master-elect, a summary of the ancient Charges, as follows:

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceful citizen, and cheerfully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against the government, but patiently to submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren when convened, in every case consistent with the constitutions of the Fraternity.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in your behavior, courteous to your brethren and faithful to your Lodge.

VIII. You promise to respect genuine brethren, and to discountenance impostors and all dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues and to propagate the knowledge of the mystic art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and

to pay attention to all the duties of Masonry, on convenient occasions.

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, as being contrary to the ancient Charges of Freemasonry.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

XV. You agree that no visitor shall be received into your Lodge without due examination, and satisfactory evidence of his having been initiated in a regular Lodge.

These are the Regulations of Free and Accepted Masons. Do you submit to these Charges and promise to support these regulations, as Masters have done in all ages before you?

The Master is to answer: "I do."

Brother ———, in consequence of your conformity to the Charges and Regulations of the Fraternity, you are now to be installed Master

of this Lodge, with our full confidence in your care, and in your skill and capacity to govern the same.

Brother Marshal, conduct the Worshipful Master-elect to the East.

The Marshal places him on the left hand of the installing officer, who says:

You are now invested with the insignia of your office,* and the furniture of the Lodge and the implements of our profession are placed in your charge. These are emblematical of a true Masonic life, and are:

The *Holy Bible,* the Great Light in Masonry, which guides us to all truth, directs our path to the temple of happiness, and points out the whole duty of man.

The *Square,* which teaches us to regulate our actions and harmonize our conduct with the principles of morality and virtue.

The *Compasses,* which teach us to limit our desires in every station, that rising to eminence

*After the Installing Officer has invested the Master-elect with the Square and made reference to the three Great Lights, the Marshal will hand the symbols to the Master as they are severally referred to, and the Master will retain them during the explanation, and then return them to the Marshal.

by merit, we may live respected and die regretted.

The *Rule,* which directs us to punctually observe our duty, press forward in the path of virtue, and inclining neither to the right nor to the left, in all our actions to have eternity in view.

The *Line,* the emblem of moral rectitude, which teaches us to avoid dissimulation in conversation and action, and to walk in the path which leads to a blessed immortality.

The *Book of Constitutions,* which you are to search at all times, and cause to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

The *Warrant,* which you now receive, and by the authority of which this Lodge is held. You are carefully to preserve it and duly transmit it to your successor in office.

*The *By-Laws* of the Lodge, which you now receive. These you are to see carefully observed and faithfully executed.

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* This clause is not to be used at the installation of the officers of a new Lodge, but only at subsequent annual installations.

I present you with the gavel, the potent emblem of Masonic authority. I trust that in your hands its mandates will not be unheeded, for it should never sound in vain.

The Grand Master (or installing officer) then takes back the gavel, and calling up the brethren, says:

"Brethren, behold your Master! Master, behold your brethren!"

The grand honors are then given to the Worshipful Master by the Lodge, the Marshal leading in the ceremony.

At this point the Brethren form in procession, under the direction of the Marshal, and march three times around the room, singing an appropriate ode. As the brethren advance, they pay to the Worshipful Master due homage by the usual salutations in the different degrees.

The Wardens are then severally presented by the Marshal to the Grand Master (or installing officer), who delivers to each his appropriate charge.

SENIOR WARDEN.

Brother ———, you have been appointed (or elected) Senior Warden of this Lodge, and are now invested with the jewel of your office.

The *Level* demonstrates that we are descended from the same stock, partake of the

same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because a time will come and the wisest knows not how soon, when all distinctions but that of goodness shall cease; and death, the grand leveler of human greatness, reduce us to the same state.

Your regular attendance at the meetings of the Lodge is essentially necessary. In the absence of the Master you are to govern this Lodge; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, your regard for its principles, and your attachment to the Lodge, for the faithful discharge of the duties of this important trust. *Look well to the West!*

JUNIOR WARDEN.

Brother ———, you have been appointed (or elected) Junior Warden of this Lodge, and are now invested with the jewel of your office.

The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of duty. To you is committed the superintendence of the Craft during the hours of refreshment. It is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but that you should carefully observe that none of the Craft be suffered to convert the purposes of refreshment into those of intemperance and excess. Your regular and punctual attendance is required; and I have no doubt that you will faithfully execute the duty which you owe to your present position. *Look well to the South!*

At the installation of the officers of a new Lodge, the Grand Master will at this point request the Worshipful Master to announce the names of the Treasurer and the Secretary selected by the brethren, and also the names of the officers appointed by him.

The Marshal then presents the Treasurer.

TREASURER.

Brother ———, you have been appointed (or elected) Treasurer of this Lodge, and are now invested with the jewel of your office.

It is your duty to receive all moneys from the hands of the Secretary, giving your receipt for the same, pay them out by order of the Worshipful Master with the consent of the Lodge, and render a just and true account of the same. I trust your regard for your own honor and for that of the Fraternity will prompt you to the faithful discharge of the duties of your office.

SECRETARY.

Brother ———, you have been appointed (or elected) Secretary of this Lodge, and are now invested with the jewel of your office.

It is your duty to keep accurate minutes of the transactions of the Lodge, write all things proper to be written, receive all moneys due the Lodge, and pay them to the Treasurer, taking his receipt for the same, keep your books and

papers open for inspection by the proper authorities, and transmit a copy to the Grand Lodge when required. Your good inclination to Masonry and to this Lodge, I hope, will induce you to discharge the duties of your office with fidelity. By so doing you will merit the esteem and approbation of your brethren.

At the annual installation of the officers of a Lodge, the installing officer at this point will request the Master to announce the names of the appointed officers.

The Marshal then severally presents them.

CHAPLAIN.

Brother ———, you have been appointed Chaplain of this Lodge, and are now invested with the jewel of your office.

It is your duty to aid us in those solemn services which we should constantly render to our infinite Creator; and which [when offered through one whose holy profession is "to point to heaven and lead the way"], may, by refining our souls, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, to share with them

that happiness which is unspeakable and everlasting.

SENIOR AND JUNIOR DEACONS.

Brother ———, you have been appointed Senior Deacon of this Lodge, and are now invested with the jewel of your office.

It will be your duty to attend to all alarms at the inner door, receive and conduct all candidates for initiation or advancement, introduce and accommodate visiting brethren, carry orders from the Worshipful Master in the East to the Senior Warden in the West, and elsewhere about the Lodge as he may direct.

Brother ———, you have been appointed Junior Deacon of this Lodge, and are now invested with the jewel of your office.

It will be your duty to attend to all alarms at the outer door, carry messages from the Senior Warden in the West to the Junior Warden in the South, and elsewhere about the Lodge as directed; also to see that the Lodge is duly tyled.

Brethren—These rods, as pertaining to your office, are now intrusted to your care, and are

to be borne in the performance of every official duty.

MASTERS OF CEREMONIES.

Brothers ——— and ———, you have been appointed Masters of Ceremonies of this Lodge, and are now invested with the jewels of your office.

The positions to which you are assigned in the Lodge are very important. It will be your duty to require all candidates to give full and free assent to the prescribed interrogatories before they are admitted into the Lodge, and to see that they pay the necessary fees before initiation. Your conduct should be courteous and dignified, without levity or aught else that may tend to divert the minds of the candidates from the solemnity of the important ceremonies in which they are to take part. Remember that in your company they will receive some of their first impressions of our Institution. Therefore, let prudence and discretion guide you in the performance of your duties.

STEWARDS.

Brothers ——— and ———, you have been appointed Stewards of this Lodge, and are now invested with the jewels of your office.

It will be your duty to assist the Deacons and other officers in performing their respective duties, and to make all necessary arrangements for the convenience of the brethren when assembled. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

MARSHAL.

Brother ———, you have been appointed Marshal of this Lodge, and are now invested with the jewel of your office, and presented with the baton as the ensign of your authority.

It is your duty to make all necessary proclamations, to arrange all processions of the Lodge, and to preserve order according to the forms prescribed.

Skill and precision are essentially necessary to the faithful discharge of these duties.

TYLER.

Brother ———, you have been appointed Tyler of this Lodge, and are now invested with the jewel and the implement of your office.

As the sword is placed in the hands of the Tyler to enable him effectually to guard the Lodge against the approach of cowans and eavesdroppers, and suffer none to pass or repass except such as are duly qualified, and by permission of the Worshipful Master; so it should morally serve as a constant admonition to us to set a guard over our thoughts, a watch at our lips, and a sentinel over our actions; thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offense towards God and towards man.

CHARGE AT INSTALLATION.

WORSHIPFUL MASTER—The superintendence and government of the brethren who compose this Lodge having been committed to your care, you cannot be insensible of the obli-

gations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to your position.

The honor, reputation and usefulness of this Lodge will materially depend upon the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our Institution.

As a pattern for imitation, consider the great luminary of nature, which, arising in the east, regularly diffuses light and luster to all within the circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge those duties which they have been taught in it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the Institution; so that when a person is said to be a member of it, the

world may know that he is one to whom the burdened heart may pour out its sorrows, to whom distress may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence.

In short, by a diligent observance of the By-Laws of the Lodge, the Constitutions of Freemasonry, and above all, the Holy Scriptures, which are given as the rule and guide for your faith and practice, you will be enabled to acquit yourself with honor, and lay up a crown of rejoicing, which shall continue when time shall be no more.

Brothers Senior and Junior Wardens: You are too well acquainted with the principles of Freemasonry to warrant the suspicion that you will be found wanting in the discharge of your respective duties. Suffice it to say that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from

others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties. Your acquirements must, therefore, be such that the Craft may never suffer for the want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the approbation of your brethren, and insure the testimony of a good conscience.

The members of the Lodge being called up, the Grand Master (or installing officer) continues as follows:

Brethren of ——— Lodge, such is the nature of our Constitution, that as some of us must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of our Institution, to avoid exceeding the powers with which they are intrusted; and you are of too generous disposition to envy their

preferment. I therefore trust that you will have but one aim—to please one another, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this Lodge has been formed and perfected in so much unanimity and concord, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as Masons. Within your peaceful walls may your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity; and may the tenets of our profession be transmitted through this Lodge, pure and unimpaired, from generation to generation.

The Grand Marshal or Marshal then makes proclamation from the South, West and East in the following manner:

*In the name and by the authority of the

* For Annual Installations the brother acting as Marshal shall use the following form:

In the name and by the authority of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey, I proclaim the officers of ——— Lodge, No. ——, duly installed and in their proper stations and places.

Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey, I proclaim ——— Lodge, No. ——, to be duly constituted and its officers regularly installed, and in their proper stations and places.

The Grand Honors should be given at each station.

Instrumental or vocal music may then be rendered, after which the Grand Chaplain makes the concluding prayer in the following or some other suitable form:

Almighty Father, Author of Life, we praise Thee for that wise providence which makes mutual dependence among men a source of security and happiness, and prompts them to associate themselves together in good works, which, when directed by Thee, are beneficial to them, and promotive of Thy glory. We thank Thee, therefore, for every institution founded for the purpose of social or moral elevation, and for the exercise of human charity and benevolence; and especially for the great Brotherhood of Freemasons, as members of which

we are now assembled before Thee. Thou hast been our aid and our protector in the important work we have just completed. Sanctify it, therefore, to the accomplishment of Thy holy will. Strengthen and sustain the hearts and the hands of all who gather here in Thy name. Enlist them in Thy service. May all their offerings be acceptable unto Thee. We thank Thee that the ceremonies of this occasion afford stronger inducements, and lay us under renewed obligations to the practice of virtue and morality, and to a more zealous and faithful observance of Thy holy precepts. Help us all to keep this faith, to walk in the light of Thy law, and to do Thy commandments. Inspire us with a greater reverence for Thee, a greater love for one another, and with a more steadfast resolution to persevere in every virtuous pursuit; and while the solemnities of this hour increase our veneration for the ancient Fraternity which we honor and love, may they more strongly tend to the refinement of our souls, and to the turning of our desires to Thee, in whom is the fullness of joy forever. *Amen.*

Response: So mote it be.

LAYING FOUNDATION STONES OF PUBLIC STRUCTURES.

This ceremony is to be conducted by the Grand Master or the Deputy Grand Master. In the absence of both, the Grand Master is to select a present or Past Grand Lodge officer for the duty in hand.

At the time appointed, the Grand Lodge is convened in some suitable place. The Grand Lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed are read by the Grand Secretary.

When the Grand Master has been informed that the procession is formed, he directs the Grand Marshal to put it in motion, which is done in the following order:

ORDER OF PROCESSION.

Band of Music.
Tyler of the youngest Lodge, with a drawn sword.
Stewards with white rods.
Masters of Ceremonies with white rods.
Master Masons.
Treasurer and Secretary.
Senior and Junior Wardens.
Past Masters.
Master of the Lodge.

[All other Lodges follow in the same order, according to seniority, but in all cases visiting Lodges should be given an honorable place in the procession, near the rear.]

Then follows a band of music preceding the Grand Lodge.

THE GRAND LODGE.

Grand Tyler, with drawn sword.
Grand Stewards, with white rods.
Principal Architect, with some implements of his office.
Grand Pursuivant, with sword.
Grand Organist.
District Deputies.
Grand Instructor. Grand Chaplain.
Deputy Grand Secretary.
Grand Secretary.
Grand Treasurer.

GRAND MARSHAL.

The Bible, Square and Compasses, carried by a Past Master, and supported by two Stewards, with rods.
Past Grand Wardens.
Past Deputy Grand Masters.
Past Grand Masters.
Junior Grand Warden,
carrying a silver vessel of oil.
Senior Grand Warden,
carrying a silver vessel of wine.
Deputy Grand Master,
carrying a golden vessel of corn (wheat).
A venerable Past Master bearing the
Book of Constitutions.

The Grand Master,
supported by the Senior and Junior Grand Deacons,
with black rods.
Grand Sword Bearer.

In this order the procession moves to the place of deposit in the contemplated structure. Upon arriving there the procession halts and opens ranks, when the Grand Marshal conducts the Grand Master, who is preceded by the Grand Sword Bearer, through the lines to the station assigned him on the platform. The Grand Officers and brethren follow. Ample space and accommodations should be made upon the platform for the Chief Magistrate and civil officers, and others who have been invited to attend.

The Grand Master calls to order and announces the business of the occasion, and the necessary preparations are made for laying the stone.

An appropriate ode is then sung.

The Grand Chaplain then delivers the following or some suitable prayer.

PRAYER.

Supreme Architect of Heaven and earth, we bow before thee in humble supplication, acknowledging our own weakness and dependence, but conscious of thy unspeakable goodness and almighty power. We thank thee for the assurance that the prayers of thy faithful servants will not be unobserved and therefore

trustfully implore upon all our laudable undertakings thy favor, protection and aid, without which all the efforts of man are vain and fruitless. We reverently ask thee now to lend a portion of thy spirit to the important work we are about to perform, to the end that the structure which shall arise above the stone we now hopefully place, may be filled with thy glory, and that all that shall be performed by thy servants within its walls, may be done in thy fear and to thy everlasting honor.

Endow us with wisdom to so direct our steps that we shall ever walk within the compass of righteousness, and enable us to square our actions by the dictates of virtue and truth, and by the examples of the wise and good. And when we shall have done with time, do thou receive us in that house not made with hands whose corner-stone is the rock of eternal truth. *Amen.*

The Principal Architect then presents the working tools to the Grand Master, who hands the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden.

The Grand Master then directs the Grand Secretary to read the list of articles which are to be placed within the corner-stone.

The order being executed, the Grand Treasurer is then directed by the Grand Master to deposit in its proper place the box containing the articles enumerated in the list read by the Grand Secretary.

The order being executed, the Senior and Junior Grand Deacons then go to the corner-stone, the former carrying the gavel and the latter the trowel.

The Grand Master, preceded by the Grand Marshal and the Grand Sword Bearer, then proceeds to the corner-stone, takes the trowel from the Junior Grand Deacon, and spreads the cement. The covering stone is fixed in its place by the workmen.

An appropriate ode is sung while the stone is being let down into its place.

The Grand Master then says:

R. W. Deputy Grand Master, apply the Square to that portion of the foundation stone that needs to be proved, and make report.

The order is executed.

D. G. M.—Most Worshipful Grand Master, I find the stone to be square.

G. M.—R. W. Senior Grand Warden, apply the Level to that portion of the foundation

stone that needs to be proved, and make report.

The order is executed.

S. G. W.—Most Worshipful Grand Master, I find the stone to be level.

G. M.—R. W. Junior Grand Warden, apply the Plumb to that portion of the foundation stone that needs to be proved, and make report.

The order is executed.

J. G. W.—Most Worshipful Grand Master, I find the stone to be plumb.

The Grand Master, accompanied by the Senior Grand Deacon (the latter bearing the gavel), proceeds to the stone, and, taking the gavel from the Senior Grand Deacon, strikes the stone therewith three times, and says:

G. M.—This corner-stone has been tested by the Square, the Level and the Plumb, and it is found that the Craftsmen have skillfully and faithfully performed their duty. I therefore

declare the stone to be well formed, true and trusty, and laid according to the rules of our ancient Craft.

G. M.—Let the elements of consecration be now presented.

The Deputy Grand Master presents to the Grand Master the vessel of corn.

G. M.—This Corn is an emblem of plenty. (*Pours out the corn.*) May the blessings of bounteous Heaven be showered upon us, and upon all benevolent undertakings, and may our hearts overflow with gratitude to the Giver of every good and perfect gift, for the manifold blessings and comforts which we enjoy.

Response: So mote it be.

The Grand Master then returns the vessel to the Deputy Grand Master, who resumes his station on the platform.

The Senior Grand Warden presents the vessel of wine.

G. M.—This Wine is an emblem of prosperity and gladness. (*Pours out the wine.*) May the Great Ruler of the Universe bless and

prosper our National, State and City governments; direct, strengthen, and cheer our rulers in the discharge of their duties, and may all nations be united in a bond of friendship and brotherly love that shall endure through all time.

Response: So mote it be.

The Grand Master then returns the vessel to the Senior Grand Warden, who resumes his station on the platform.

The Junior Grand Warden presents the vessel of oil.

G. M.—This Oil is an emblem of joy and peace. (*Pours out the oil.*) May its blessings abide with us continually. May the Grand Master of heaven and earth shelter and protect the widow and the orphan, shield and defend them from the trials and vicissitudes of life, and so bestow his mercy upon the bereaved, the afflicted and the sorrowing, that they may know sorrowing and trouble no more.

Response: So mote it be.

The Grand Master then returns the vessel to the Junior Grand Warden, who resumes his station on the platform.

The Grand Officers then return to their places.

The Grand Master, standing in front of all, and extending his hands, makes the following invocation:

INVOCATION.

May the all-bounteous Author of nature bless the inhabitants of this place with an abundance of the necessaries, conveniences and comforts of life; prosper the erection and completion of this building; protect the workmen against every accident; long preserve this structure from decay; and grant to us all a supply of the corn of nourishment, the wine of refreshment, and the oil of joy. *Amen.*

Response: So mote it be.

The public grand honors are then given under the direction of the Grand Marshal.

The Public Grand Honors are given thus:

Both arms are crossed on the breast, the left uppermost, the open palms of the hands striking the shoulders sharply.

The hands are then raised above the head, the palms striking each other, and then made to fall upon the thighs.

The Grand Master then delivers to the Architect the implements of architecture, saying:

"WORTHY SIR (OR BROTHER): Having thus, as Grand Master of Masons, laid the foundation stone of this structure, I now deliver these implements of your profession into your hands, intrusting you with the superintendence and direction of the work, having full confidence in your skill and capacity to conduct and complete the same."

The Grand Master, from his place on the platform, makes the following declaration:

Men and brethren here assembled, be it known unto you that we are lawful Masons, true and faithful to the laws of our country, solemnly engaged to erect magnificent buildings, to render service to the Craft, and to humanity, and above all to fear God, the Supreme Architect of the Universe, the great builder of worlds and creator of men.

We have among us secrets of our art, which may not be divulged, but which are reputable and proper and not repugnant to the laws of

God or of man. These have been committed in faith to our keeping, and it is our duty to transmit them in our turn unchanged to those who are to succeed us, so that they may remain unimpaired to the remotest generation.

Unless our Craft were good and its calling honorable, it could not, by human providence, have existed for so many centuries, nor would it have been favored with the patronage and care of so many virtuous and illustrious men.

In the character of Masons we are gathered here to-day before you all to establish the foundation of a house, which, we pray God, may become and continue a place for the concourse of the wise and the good; wherein justice and love may rule the actions of men, and where shall be demonstrated the beauty of harmony in all the transactions of daily life.

An appropriate anthem is then sung.

The Grand Master, or some brother whom he may select, then delivers an address.

A benediction is then pronounced by the Grand Chaplain, after which the Grand Lodge is escorted to its hall, where it is closed with the usual formalities.

DEDICATION OF MASONIC HALLS.

At the time appointed for the ceremony of dedication, the Grand Master and his officers, accompanied by members of the Grand Lodge, meet in a room convenient to the hall which is to be dedicated. The Grand Lodge is then opened in ample form.

The Grand Master directs the Grand Marshal to form the procession, which moves in the following order, viz.:

THE GRAND LODGE.

Grand Tyler, with drawn sword.
Grand Stewards, with white rods.
Grand Pursuivant, with sword.
Grand Organist.
District Deputies.
Grand Instructor. Grand Chaplain.
Deputy Grand Secretary.
Grand Secretary.
Grand Treasurer.
A Past Master, bearing a burning taper.
A Past Master, bearing the Holy Writings,
Square and Compasses.
Two Past Masters, bearing burning tapers.
Past Grand Wardens.
Past Deputy Grand Masters.
Past Grand Masters.
Two Past Masters, bearing the Globes.

GRAND MARSHAL.

Junior Grand Warden, bearing a silver vessel of oil.
Senior Grand Warden, bearing a silver vessel of wine.
Deputy Grand Master, bearing a golden vessel of corn.
The Grand Master,
supported by the Senior and Junior Grand Deacons,
with black rods.
Grand Sword Bearer.

After entering the Lodge-room the procession halts. The grand honors are then given by the Lodge. The Bible and Book of Constitutions are deposited on the pedestal provided for them, immediately in front of the Grand Master, and the procession moves three times around the hall, commencing at the East, during which solemn music should be performed.

Upon the first circuit of the hall, one of the Past Masters deposits his burning taper and the Junior Grand Warden deposits his vessel of oil, at the *south* of the *Lodge,* which has been previously placed between the altar and the East, immediately in front of the altar.*

Upon the second circuit, another of the Past Masters deposits his burning taper, and the Senior Grand Warden deposits his vessel of wine at the *west* of the *Lodge.*

Upon the third circuit, the other Past Master deposits

*What is spoken of here as the "Lodge," is a small oblong box or casket, and represents the Masonic Lodge whose hall is about to be dedicated. It must be wrapped in fine linen and furnished besides with a loose linen cover. The whole is placed in the center of a table, also covered with linen to the floor. The table should be large enough to hold the consecrating vessels, the tapers and the globes.

his burning taper, and the Deputy Grand Master deposits his vessel of corn, at the *east* of the *Lodge,* and the Past Masters place the globes at the right and left, *i. e.,* the north and the south of the *Lodge.*

When upon the third circuit, the right of the procession reaches the East, the brethren open to the right and left, and the Grand Officers and brethren composing the procession pass through.

The Grand Master then takes the East, and the other Grand Officers and the brethren composing the procession repair to the places previously prepared for their reception, upon the floor in front of the East, on the right and left.

These arrangements being made, an appropriate ode is sung.

The Master of the Lodge to which the hall to be dedicated belongs, then rises, and approaching the East, addresses the Grand Master as follows:

Most Worshipful Grand Master. The brethren of ——— Lodge, being animated with a desire to promote the honor and interest of Freemasonry, have erected (or provided themselves with) this Masonic Hall, which they have furnished for their accommodation. They desire that it be examined by the Grand Lodge, and if it meet their approbation, that it be solemnly dedicated to Masonic purposes, agreeably to ancient form.

*The Architect, or a brother who has had the management of the structure, then addresses the Grand Master as follows:

"MOST WORSHIPFUL GRAND MASTER. Having been intrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned to me I now return my thanks for the honor of this appointment, and beg leave to surrender the implements which were committed to my care when the foundation of this fabric was laid, humbly hoping that the results attained will be found to accord with the designs laid down upon the trestle-board for my guidance, and will merit your approbation, and that of the Grand Lodge."

To which the Grand Master replies as follows:

"BROTHER ARCHITECT. The skill and fidelity displayed in the execution of the trust reposed

*If the Lodge having the ceremony in charge had not been engaged in erecting the building in which the Hall is situated, then *omit* all that follows until the preparations are made for dedication, commencing "An ode in honor of Masonry is sung."

in you at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders."

An ode in honor of Masonry is sung.

The Deputy Grand Master then rises and says:

Most Worshipful Grand Master. The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, and that of the Grand Lodge, it is the desire of the brethren that it be now dedicated, according to ancient form and usage.

The Grand Master then orders the Grand Stewards to uncover the *Lodge*.

Instrumental music may then be rendered.

The procession is then reformed in the same order as before, and proceeds three times around the hall, the following ode being sung during the circumambulation.

ODE.

TUNE—*Old Hundred.*

Great Architect of heaven and earth,
To whom all nature owes its birth,
At thy command creation stood
Complete in form; thy work is good.

(*Dedication to Freemasonry.*)

Upon the first circuit of the hall, the Deputy Grand Master takes up the vessel of corn.

When the Grand Master reaches the East upon the first circuit of the hall, the procession halts, the music ceases, and the Grand Chaplain makes the following consecration prayer.

PRAYER.

Almighty and most Merciful Father, Creator of all things, and Governor of all thou hast made, mercifully look upon thy servants now assembled in thy name and in thy presence. We beseech thee to bless and prosper the work of our hands now to be dedicated and devoted to thy service. May all the proper works of our Institution that may be done in this house be such as thy wisdom may approve and thy

goodness promote; may all who come within its consecrated walls have but one heart and one mind—to love, to honor, to fear and to obey thee, and to love one another as thou hast loved us; may all who shall be lawfully appointed to rule herein be under thy special guidance and protection. Enable us to perform every duty with faithfulness and honor; to fulfill our obligations to thee, and towards one another as fathers, husbands, friends and brothers, as worthy men, so as to distinguish and exalt our profession as Masons. And while, through thy rich bounty, our cups overflow with plenty, and corn, wine and oil delight and cheer our boards, may our full hearts never be wanting in gratitude, nor our voices in praise and thanksgiving to thee. From thee we have received the heart to feel, the hand to labor, the eye to behold, the ear to hear, and the tongue to proclaim. Teach us then, to delight in them, and to improve them, as thy blessing. May we be ever ready to relieve the distresses of our fellow-creatures who need our assistance. May love dwell in our hearts and truth

upon our lips, and may the everlasting glory of GOD finally rest upon us. *Amen.*

Response: So mote it be.

The Deputy Grand Master then presents the vessel of corn to the Grand Master, saying:

"MOST WORSHIPFUL GRAND MASTER. In the dedication of Masonic halls it has been of immemorial custom to pour corn upon the Lodge, as an emblem of nourishment. I therefore present to you this corn, to be employed by you according to ancient usage."

The Grand Master, after striking thrice with his gavel, pours out the corn upon the *Lodge,* saying:

"In the name of the great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this hall to FREEMASONRY."

The grand honors are then given under the direction of the Grand Marshal.

A second circuit is made around the Lodge-room, during which the Senior Grand Warden takes up the vessel of wine.

Lord, condescend to own and bless
This humble dome, this sacred place.
Oh! let thy Spirit's presence shine
Within these walls, this house of thine

(*Dedication to Virtue.*)

When the Grand Master has reached the East, the procession halts, and the Senior Grand Warden presents the vessel of wine to the Grand Master, saying:

"MOST WORSHIPFUL GRAND MASTER: Wine, the emblem of refreshment, was used by our ancient brethren in the dedication and consecration of their Lodges. I, therefore, present to you this wine, to be used on the present occasion, according to ancient Masonic form."

The Grand Master then pours out the wine upon the *Lodge*, saying:

"In the name of the HOLY SAINTS JOHN, I solemnly dedicate this hall to VIRTUE."

The Grand Honors are again given.

A third circuit is then made around the Lodge-room, during which the Junior Grand Warden takes up the vessel of oil.

Lord, here the wants of all supply,
And fit our souls to dwell on high;
From service in this humble place,
Raise us to praise thee, face to face.

(*Dedication to Universal Benevolence.*)

When the Grand Master arrives at the East, the procession halts, and the Junior Grand Warden presents the vessel of oil to the Grand Master, saying:

"MOST WORSHIPFUL GRAND MASTER: I present to you, to be used according to ancient custom, this oil, as an emblem of that joy which should animate every bosom upon the completion of any important undertaking."

The Grand Master then pours out the oil upon the *Lodge,* saying:

"In the name of the whole FRATERNITY, I solemnly dedicate this hall to UNIVERSAL BENEVOLENCE."

The grand honors are again given.

The Grand Master, then standing before the *Lodge,* with his arms outstretched, makes the following invocation.

INVOCATION.

May the Lord, the Giver of every good and perfect gift, bless the brethren here assembled in all their lawful undertakings, and grant to

each of them, in needful supply, the corn of nourishment, the wine of refreshment and the oil of joy.

Response: So mote it be.

The Grand Marshal then makes proclamation in the South, the West and the East, as follows:

In the name and by the authority of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey, I proclaim this hall dedicated to the purposes of Freemasonry in AMPLE FORM.

After the *Lodge* has been covered with its linen covering, the Grand Officers and other brethren composing the procession, repair to their places.

An oration may then be delivered, to be followed by an ode.

After this the Grand Lodge forms in procession as before, and while instrumental music is being rendered, takes up the vessels and implements in the order in which they were deposited, and returns to the room where it was opened, and is closed in form.

INSTALLATION OF THE OFFICERS OF THE GRAND LODGE.

The chair being taken by the Grand Master of the preceding year, or by some Past Grand Master whom he may select, the Grand Secretary shall read the names of the officers who have been elected or appointed to serve for the ensuing year.

The Grand Master elect, preceded by the Grand Marshal, is then conducted by the Senior and Junior Grand Deacons to the front of the pedestal, and the Grand Marshal says to the presiding Grand Officer:

"MOST WORSHIPFUL GRAND MASTER: I present to you Brother ———, whom the members of this Grand Lodge have elected to preside over the Craft for the ensuing Masonic year, and who now declares himself ready for installation."

The presiding Grand Officer rises, and calls up the Grand Lodge. Then is offered by the Grand Chaplain the following, or some suitable prayer:

PRAYER.

Almighty and Everlasting God, vouchsafe thine aid to this our solemn rite, and grant that

thy servant who is now about to be numbered among the rulers of the Craft, may be endowed with wisdom to comprehend, judgment to define, and firmness to enforce thy law. Sanctify him with thy grace, strengthen him with thy power, and enrich his mind with genuine knowledge, that he may be enabled to enlighten his brethren and fulfill the duties of the station to which he has been called, with wisdom and discretion and with acceptance to thee, and to thy name be the glory and honor forever. *Amen.*

Response: So mote it be.

The presiding Grand Officer then seats the Grand Lodge and delivers the following charge:

GRAND MASTER.

Let me congratulate you, Most Worshipful Grand Master, on the honor of being raised to the high station you are now to occupy among the Craft, in which it will be your privilege and your duty to preside over and govern all the Lodges in the State of New Jersey.

The office of Grand Master is of great antiquity and honor. Its prerogatives and duties are well defined by ancient usage and precedent. To these are added the important trust of maintaining the laws and regulations made by the Grand Lodge for the government of the Craft. This high and responsible office should not fail to receive your utmost care and most diligent service. Besides the numerous duties which will claim your official and personal attention, is that of seeing that the executive officers under you, and the various committees of the Grand Lodge faithfully perform the parts assigned to them. The interests of the Craft, for weal or for woe, will remain in your hands during your term of office. The very consciousness of the possession of so great a power should ever make a generous mind cautious and gentle in its exercise. To rule has been the lot of many, and requires neither strength of intellect nor soundness of judgment; to rule *well* has been the fortune of but few, and may well be the object of an honorable ambition. May the Father of light, of life, and of love invest you with his choicest gifts; may heavenly wisdom

illumine your mind; may heavenly power give strength to your endeavors; may heavenly goodness fill and enlarge your breast; and late, very late in life, after the close of a career of usefulness and honor, may you be borne from the fading honors of this transitory existence to the mansions prepared for the faithful in a brighter and better world.

Brethren of the Grand Lodge. This auspicious event is well worthy of your undivided interest and attention. It is by your will and your suffrages that our brother, the Most Worshipful Grand Master, has been raised to his eminent position among the rulers of the Craft. Let no man, therefore, envy him his preferment, but seek only how best to serve him with freedom, fervency and zeal. Let our hearts go out towards him in his arduous work, and by word and deed let us cause him to feel that he can look with confidence to his brethren of the mystic tie for help, and sympathy, and love.

The Grand Marshal is then directed to conduct the Most Worshipful Brother to the East, where he takes position to the left of the Installing Officer

The Grand Lodge is then called up, when the Installing Officer says:

"MOST WORSHIPFUL BROTHER: It is with great pleasure that I invest you with the jewel of your office, the symbolism of which will now have a new and striking significance to you. (*Presents the jewel.*)

"I also present you with this gavel, the potent emblem of Masonic power. I trust that in your hands its mandates will always be heeded, for it should never sound in vain. (*Presents the gavel.*)

"I now surrender to you this seat of authority (*places him in the chair*), and render you this, the first act of homage to you as Grand Master."

The Grand Master having been covered on taking the chair, the Installing Officer uncovers and bows.

Installing Officer. "I now hail, salute and proclaim you Grand Master of Masons of the State of New Jersey!

"Brethren, behold your Grand Master!

"Grand Master, behold your brethren!

The Grand Marshal then leads the brethren in giving the Grand Honors.

Then shall follow an appropriate ode.

The remaining Grand Officers are introduced in like manner by the Grand Marshal, and receive their appropriate charges as follows:

DEPUTY GRAND MASTER.

RIGHT WORSHIPFUL BROTHER. The station to which you have been called by the suffrages of your brethren is one of great dignity and importance. In the absence of the Grand Master you are to exercise his prerogatives in presiding over the Craft; in his presence you are to assist him with your counsel and co-operation. But while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility. The honor that has been conferred upon you, and the trust that has been reposed in you, demand a corresponding fidelity and attachment to the interests of those to whose kindness and confidence you are indebted for your official elevation. Let the Book of Constitutions be your constant study, that you may be better enabled to preserve inviolate the laws and ancient landmarks of our institution, and that you may be

ever ready to exercise the functions of that more exalted office to which you may be called.

The Grand Marshal then conducts the Right Worshipful Brother to the East, when the Installing Officer invests him with the jewel of his office, and says:

"Receive the jewel of your office, and sit at our right hand, to aid us with your counsel."

SENIOR GRAND WARDEN.

RIGHT WORSHIPFUL BROTHER. By the suffrages of your brethren you have been elected Senior Grand Warden, and we now invest you with the jewel of your office.

Your regular attendance at the communications of the Grand Lodge is essentially necessary. In the absence of the Grand Master and his Deputy you are to govern the Craft; in their presence you are to strengthen and support the authority of your superior.

We firmly rely on your knowledge of Masonry and your attachment to our Institution for the faithful discharge of the duties of this important trust. *Look well to the West!*

JUNIOR GRAND WARDEN.

RIGHT WORSHIPFUL BROTHER. By the suffrages of your brethren you have been elected Junior Grand Warden, and we now invest you with the jewel of your office.

Your regular and punctual attendance at the communications of the Grand Lodge is required. In the absence of your superior officers you are to govern the Craft; in their presence you will aid them in their labors. We have no doubt that you will faithfully execute the duties incumbent on you in your present position. *Look well to the South!*

GRAND TREASURER.

RIGHT WORSHIPFUL BROTHER. You have been elected to the responsible office of Grand Treasurer, and we now invest you with the jewel of your office.

It is your duty to receive all moneys due the Grand Lodge, to make proper entries of the same, and to pay them out by order of the Grand Master, and with the approval of the Grand Lodge. The office to which you have

been elected involves an important trust. The choice of your brethren is an evidence of the high opinion they entertain of your fidelity and discretion. We do not doubt that your regard for the Fraternity and for your own honor will prompt you to the faithful discharge of your duties.

GRAND SECRETARY.

RIGHT WORSHIPFUL BROTHER. You have been elected to the important office of Grand Secretary, and we now invest you with the jewel of your office.

It is your duty to observe the proceedings of the Grand Lodge, and to make a fair record of all things proper to be written. You are also the official organ of the Grand Lodge, and in that capacity will conduct its correspondence, and act as the medium of intercourse between the Fraternity and their Grand Master. In the discharge of these important duties let your conduct be marked by that promptitude and discretion which will at once reflect credit upon yourself and honor upon the body you represent.

DEPUTY GRAND SECRETARY.

RIGHT WORSHIPFUL BROTHER. You have been elected to the office of Deputy Grand Secretary, and we now invest you with the jewel of your office.

It is your duty to assist the Grand Secretary in the administration of his office by performing such of his functions as he may impose upon you.

In his absence you are to fill his place. The good of the Craft requires that you should bring to the discharge of these duties intelligence, promptness and exactness.

GRAND CHAPLAIN.

RIGHT WORSHIPFUL BROTHER. The position of Grand Chaplain has been intrusted to your care, and we now invest you with the jewel of your office.

In the discharge of your duties you will be required to lead the devotional exercises of our communications, and to perform the sacred functions of your holy calling at our public

ceremonies. Though Masonry is not Religion, it is emphatically Religion's handmaid, and we are sure that in ministering at its altar, the services you may perform will lose nothing of their vital influence because they are rendered in that spirit of universal tolerance which distinguishes our Institution. The doctrines of morality and virtue, which you are accustomed to inculcate as the minister of God, will form the appropriate lessons you are expected to communicate to your brethren in the Lodge. The profession you have chosen is the best guaranty that you will faithfully discharge the duties of your present appointment.

GRAND INSTRUCTOR.

RIGHT WORSHIPFUL BROTHER. You have been appointed Grand Instructor of this jurisdiction, and we now invest you with the jewel of your office.

It is incumbent upon you to instruct the Craft in the performance of their Lodge duties; to communicate light to the uninformed; to preserve our ritual and traditions

in the memory of the Fraternity; to see that the ancient landmarks of the Institution are not removed by unskillful hands; and by your instruction to the subordinate Lodges, to illustrate the genius and vindicate the principles of our Institution. Let it be your object to inculcate upon the members of this time-honored society a faithful regard for its obligations, and to impress the world at large with a favorable opinion of its design and tendency.

GRAND DEACONS.

RIGHT WORSHIPFUL BRETHREN. You have been appointed the Grand Deacons of this Grand Lodge, and we now invest you with the jewels of your office.

It is your province to attend upon the Grand Master and the Grand Wardens, and to act as their aids in the active duties of the Grand Lodge. Let vigilance and attention actuate you in the discharge of the duties of your office.

GRAND MARSHAL.

RIGHT WORSHIPFUL BROTHER. You have been appointed Grand Marshal, and we now in-

vest you with the jewel of your office and present you with this baton as the ensign of your authority.

It is your duty to make all necessary proclamations; to arrange all processions of the Grand Lodge, and to preserve order according to the forms prescribed. Skill and precision are essentially necessary to the faithful discharge of these duties.

GRAND STEWARDS.

RIGHT WORSHIPFUL BRETHREN. You have been appointed Grand Stewards, and we now invest you with the jewels of your office, and place in your hands these white rods as pertaining to your office.

To you is intrusted the duty of providing, under the direction of the Grand Master, for the comfort and convenience of the brethren when assembled in Grand Lodge. You are also to assist the Grand Marshal in making the necessary arrangements for Masonic ceremonies, and on such occasions are to provide accommodations for such of the Grand Officers

as may attend, preceding them, if necessary for such purpose, to the place designated.

GRAND SWORD BEARER.

RIGHT WORSHIPFUL BROTHER. You have been appointed Grand Sword Bearer, and we now invest you with the jewel of your office.

It will be your duty to carry the Grand Sword of State in all public processions and ceremonies, and your place on such occasions is near the person of the Grand Master.

GRAND PURSUIVANT.

RIGHT WORSHIPFUL BROTHER. You have been appointed Grand Pursuivant, and we now invest you with the jewel of your office, and intrust this sword to your keeping.

Your place is near the door, where you will receive all reports from the Grand Tyler. You are to announce the names and titles of those who desire admittance. You will see that none enter without wearing their appropriate Masonic clothing, and you will perform such other duties as appertain to your office.

Your early and punctual attendance at all communications of the Grand Lodge is essentially necessary.

GRAND ORGANIST.

BROTHER. You have been appointed Grand Organist, and we now invest you with the jewel of your office.

It will be your duty to conduct the musical exercises of the Grand Lodge, and have the care and control of the music on all stated and emergent occasions.

GRAND TYLER.

BROTHER. You have been appointed Grand Tyler of this Grand Lodge, and we now invest you with the jewel of your office, and place this sword in your hand, the more effectually to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or repass except such as are duly qualified.

It is your duty to guard the door of the Grand Lodge on the outside: to report to the Grand Pursuivant those who desire to be ad-

mitted, and to attend to such other duties as may be required of you by the Grand Lodge. Your punctual attendance is essentially necessary at every communication.

The Grand Marshal then makes the following proclamation from the South, the West and the East, followed at each station by the Grand Honors:

In the name and by the authority of the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of New Jersey, I proclaim the officers of this Grand Lodge duly installed in ample form and in their proper stations and places.

FUNERAL CEREMONIES.

GENERAL DIRECTIONS.*

1. No brother shall be entitled to Masonic obsequies unless he shall have received the Master Mason degree, and is at the time of his death a member of a Lodge. Under certain circumstances a dispensation to perform such services upon an unaffiliated brother may be granted by the proper authority.

2. The Master of a Lodge having been notified of the death of a brother, and his request that Masonic rites be allowed him, when satisfied of the propriety of such proceedings, may convene the Lodge and make all necessary arrangements.

3. The brethren who walk in procession should observe, as much as possible, a uniformity in dress. Black clothes are the most suitable, with a badge of mourning around the left arm. White gloves, with aprons worn *outside* the coat, are required, and a sprig of evergreen is to be worn upon the lapel of the coat.

4. All brethren, while in funeral procession, are under the discipline of the Lodge-room. Therefore no brother can join or leave the ranks without express permission of the Master, conveyed through the Marshal.

*These directions are to be read to the brethren after the Lodge is opened.

5. It is recommended that when brethren of other Lodges are invited to attend upon ordinary funeral occasions, the officers of such Lodges should refrain from wearing their collars and jewels of office, leaving that distinction to the Lodge having the service in charge.

No brother should be distinguished by a jewel unless he is an officer of one of the Lodges in attendance.

For processions of magnitude, separate Lodge formations should be maintained, with the officers in their proper places. In such case, the place of Lodges in the procession, and other details, will be regulated by the Grand Marshal.

6. Musicians, when present, should precede the Tyler in the procession. All but solemn and appropriate pieces of music are interdicted both before and after the funeral ceremonies.

7. If the Grand Master, Deputy Grand Master, or Grand Wardens attend, they take precedence, and preside over and conduct the ceremonies, unless they desire otherwise. Their places in the procession are after the Master of the Lodge. When the Grand Master or Deputy Grand Master is present, the Book of Constitutions is borne before him, the Grand Sword Bearer follows him, and the Grand Deacons attend at his right hand and at his left, with black rods.

If any officers of the Grand Lodge below the rank of Grand Warden attend, they are to walk immediately after the Past Masters, according to their rank.

The following preliminary service in the Lodge-room is desirable, but not obligatory if the service is to be performed elsewhere:

SERVICE IN THE LODGE-ROOM.*

The brethren having assembled in the Lodge-room, the Lodge is opened by the presiding officer, who states the purpose of the communication, appoints a Marshal, details a sufficient number of Master Masons to act as pall-bearers, and gives such other information and direction as the occasion may require. Remarks upon the life and character of the deceased may be made by the brethren, after which the following short service will be rendered while all the brethren stand:

W. M. What man is he that liveth and shall not see death? From its dark dominion shall he deliver his soul?

S. W. His days are as grass; as a flower of the field so it flourisheth.

J. W. For the wind passeth over it and it is gone, and the place thereof shall know it no more.

W. M. Where is now our departed brother?

S. W. He dwelleth in the shadow of death; he sojourneth in darkness.

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*If no service is to be rendered elsewhere than in the Lodge-room, the form prepared for use in the house or the church may be substituted. See page 155.

J. W. Man walketh in a vain shadow. He heapeth up riches and cannot tell who shall gather them.

W. M. When he dieth, he shall carry nothing away. His glory shall not descend after him.

S. W. For he brought nothing into the world, and it is certain he can carry nothing out.

J. W. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

W. M. Let us endeavor to live the life of the righteous that our last end may be like his.

S. W. The Lord is gracious and righteous. Yea! our God is merciful.

J. W. God is our God forever and ever. He will be our guide even unto death.

W. M. Shall our brother's name and virtues be lost upon the earth forever?

Brethren respond: "We will remember and cherish them in our hearts."

Here the Master takes the Sacred Roll,* on which have been inscribed the name, age, date of initiation or

*A sheet of parchment or paper prepared for the purpose.

affiliation, date of death and any other matter that may be of interest to the brethren, and shall read it aloud, and shall then say

Almighty Father, thy holy will is accomplished. To thy merciful care we humbly and reverently commend the soul of our departed brother. *Amen.*

Response: So mote it be.

The following or some other suitable hymn may be sung:

BALERMA.

Few are thy days and full of woe,
O man of woman born;
Thy doom is written "Dust thou art,"
And shalt to dust return.

Behold the emblem of thy state
In flowers that bloom and die,
Or in the shadows fleeting form
That mocks the gazers eye.

Determined are the days that fly
Successive o'er thy head;
The numbered hour is on the wing
That lays thee with the dead.

Great God, afflict not in thy wrath
The short allotted span
That bounds the few and weary days
Of pilgrimage to man.

A procession will then be formed to proceed to the house of the deceased in the following order:

ORDER OF PROCESSION.*

Tyler, with drawn sword.
Stewards, with white rods.
Masters of Ceremonies, with white rods.
Master Masons.
Chaplain and other Lodge officers.
Secretary and Treasurer.
Senior and Junior Wardens.
Past Masters.
The Holy Writings, on a cushion covered with black cloth, carried by a venerable brother.
THE MASTER,
supported by Deacons, with black rods.
The procession then moves to the house of the deceased, where it receives the
Clergy:
THE BODY,
with an apron lying upon the coffin.
Pall Bearers. Pall Bearers.
Mourners,
and proceeds thence to the church, or to the place of commitment.

MARSHAL.

*This same form will be observed in any subsequent procession.

If the service is to be rendered at the house or in a church, the following will be observed:

After the religious services have been performed, the Master will take his station at the head of the coffin, the Senior Warden on his right, the Junior Warden on his left, and other officers arranging themselves as shown on diagram, page 157.

The Masonic service will begin with the following or some other suitable prayer repeated by the Master or the Chaplain.

LORD'S PRAYER (*or some other*).

W. M. Lord, thou hast been our dwelling place in all generations.

S. W. Before the mountains were brought forth or ever thou hadst formed the earth or the world was made, even from everlasting to everlasting thou are God.

J. W. Thou turnest man to destruction and sayest, Return ye children of men.

W. M. A thousand years in thy sight are but as yesterday when it is past and as a watch in the night.

S. W. Thou carriest us away as with a flood, and as chaff with thy breath thou scatterest us. We fade away as a vain dream; as the grass of the field we disappear.

J. W. In the morning it is green and flourisheth; in the evening it is cut down and withereth.

W. M. We are consumed by thine displeasure and by thy wrath are we troubled.

S. W. Our iniquities are set before thee, and our secret sins in the light of thy countenance. When thou art angry all our days are gone, and our years are brought to an end as a tale that is told.

J. W. O Lord, satisfy us early with thy mercy that we may rejoice and be glad all our days.

The following or some other appropriate hymn may now be sung:

EVENTIDE.

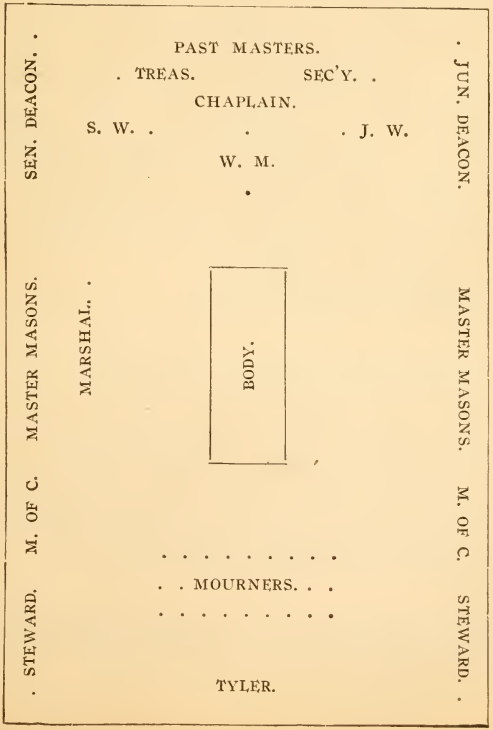
Abide with me! Fast falls the eventide,
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me!

Then the usual exhortation on page 158.

SERVICE AT THE GRAVE OR PLACE OF DEPOSIT.

When the procession arrives at the place of disposal, the brethren open order and are reversed, the body being borne after the Master. The brethren then form a circle around the coffin, the officers being at the head, and the clergy and the mourners at the foot.



After the religious services are concluded, the Masonic service immediately begins by the Chaplain or Master repeating *with the brethren,* the following prayer:

PRAYER.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

Response: So mote it be.

*The following exhortation is then given:

BRETHREN: The solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us.

*During the prayers, all of the brethren must be uncovered, but during the exhortation, if the weather be inclement, or the sun's rays intolerable, the brethren may be covered.

†Again we are called to assemble among the habitations of the dead, to behold 'the narrow house appointed for all living.' Here, around us, sleep the unnumbered dead. [The gentle breeze fans their verdant covering, they heed it not]; the sunshine and the storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving friends: no sound proceeds from *them;* but from the grave comes to us the silent admonition, seek ye the narrow path and the strait gate that lead unto eternal life.†

We are again called upon to consider the uncertainty of human life, the immutable certainty of death, and the vanity of all human pursuits. It is passing strange, that notwithstanding the daily mementos of mortality that cross our path, notwithstanding the funeral bell so often tolls in our ears and the 'mournful processions' go about our streets, that we do not more seriously consider our approaching fate. We go on from design to design, add

†The portion between the † † will be omitted when the service is performed in the church, at the house of the deceased, or at a crematory.

hope to hope, and lay out plans for many years, until we are alarmed by the approach of the messenger of death.

What are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when Nature has paid her just debt? Fix your eyes on this sad scene and view life stripped of its ornaments, and you must be persuaded of the utter emptiness of these delusions. At the grave the scepter of the prince and the staff of the beggar are laid side by side. There all fallacies are detected, all ranks are leveled and all distinctions are done away.

Our present meeting and ceremonies will have been vain and useless if they fail to excite our serious reflection, and to strengthen our resolutions of amendment. Be persuaded, then, my brethren, by the uncertainty of human life, and the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each improve the present moment, and while time and opportunity offer, prepare for that great change which we know must come to all.

Let us resolve to maintain with greater assiduity, the dignified character of our profession. May our *faith* be evinced by a correct moral walk and deportment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter; and our *charity* boundless as the wants of our fellow-creatures. And having faithfully discharged the great duties we owe to God, to our neighbor and to ourselves, when at last it shall please the Grand Master of the universe to summon us into His eternal presence, may the *trestleboard* of our whole lives bear such inspection that it may be given unto each of us, through His grace and mercy, to "eat of the hidden manna," and to receive the "white stone with a new name written," which will insure perpetual and unspeakable happiness at His right hand.

The Master, then presenting the apron, continues:

"The lambskin apron is an emblem of innocence, and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, and more honorable than the Star and Garter, when worthily worn."

The Master then deposits it in the grave or on the coffin.

This emblem I now deposit upon the body of our deceased brother. We are here reminded of the universal dominion of Death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth or the charms of beauty propitiate his purpose.

The Master, holding the evergreen, continues:

"This evergreen is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us which will survive our earthly dissolution, and which will never, never, never die; and that though, like our brother whose remains lie before us, we shall soon be clothed in the habiliments of death [and deposited in the silent tomb], yet through our belief in the mercy of our Heavenly Father, we may confidently hope that our souls will bloom in eternal spring. This, also, I deposit in the grave [on the body]."

The brethren then move in procession around the coffin or the place of interment, each dropping the sprig of evergreen as he passes the head.

The Master then says:

"Brethren, unite with me in giving the Grand Honors."*

"We cherish his memory here,
We commit his body to the dust,
And commend his spirit to God
who gave it."

This form is to be observed by all the brethren, *and but once.*

The Master then continues the service in the following words:

From time immemorial it has been the custom among the Fraternity of Free and Accepted Masons to accompany the remains of a deceased brother to their last resting place, and

*The Grand Honors for funeral occasions are given by crossing the arms on the breast, the right hand over the heart, the left hand uppermost. "We cherish his memory here." Both hands are then extended toward the ground with the palms up. "We commit his body to the dust." Both hands are then raised as in the act of supplication. "And commend his spirit to God who gave it."

here to deposit them with solemn formalities. We have assembled to-day as Masons to offer to the memory of our deceased brother this last tribute of our affection. Unto the tomb we now [shall soon] consign his body—*earth to earth; ashes to ashes; dust to dust—there to remain until the trump shall sound on the Resurrection morn. We can trustfully leave him in the hands of Him who doeth all things well, who is "glorious in holiness, fearful in praises, doing wonders."

The Great Creator having been pleased to remove our brother from the cares and troubles of this transitory existence, thus severing another link from the fraternal chain that binds us together, may he more strongly cement us who survive him in the ties of union and friendship; that, during the short space allotted us here, we may wisely and usefully employ our time, and in the reciprocal intercourse of kind and friendly acts, promote the welfare and happiness of one another.

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*At the words "earth to earth," etc., three handfuls of earth are to be cast upon the coffin.

To those of his immediate relatives and friends who are most heart-stricken at the loss they have sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement, and remind them that he who "tempers the wind to the shorn lamb" looks down with infinite compassion upon the bereaved in the hour of their desolation, and will fold the arms of his love and protection around those who put their trust in him.

Then let us improve this solemn warning, that at last, when the sheeted dead are stirring, when the great white throne is set, we shall receive from the Omniscient Judge, the thrilling invitation "Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world."

The following ode should now be sung:

TUNE—*Pleyel's Hymn.*—7's.

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

[Mortals, now indulge a tear
For mortality is here.
See how wide her trophies wave
O'er the slumbers of the grave.]

Here another guest we bring.
Seraphs of celestial wing,
To our funeral altar come,
Waft our friend and brother home.

Lord of all below, above,
Fill our souls with truth and love.
As dissolves our earthly tie,
Take us to thy Lodge on high.

Then shall follow this, or some suitable prayer:

PRAYER.

Almighty Ruler of the Universe, Author of all good, and Giver of all mercies, who hast deigned to acknowledge us as thy children, and graciously permitted us to call thee Father, behold us, we pray thee, with a father's compassion as we now in sorrow lift our hearts unto thee. Thou art our only refuge in the hour of bereavement. There is none other from whom

we may seek succor but from thee. Thou hast taught us in thy holy word that thou dost not willingly afflict or grieve the children of men. We beseech thee, therefore, to bless and to sanctify unto us this present dispensation of thy providence, and to endue our souls with patience and with resignation to thy holy will. Inspire our hearts with true wisdom from on high, that we may glorify thee in all thy ways, however little we may understand thy purposes. May we realize that thy all-seeing eye is always upon us, and by the spirit of truth and love may we be influenced to perfect submission.

Lift up thy countenance upon us, O Lord, and give us peace. Let our fleeting hours be spent in thy service, and when the toils of earth shall have ceased and all our chastening sorrows shall have been done away, do thou in mercy raise us to the enjoyment of fadeless light and immortal life, in that glorious kingdom where faith and hope shall end, and love and joy prevail forever. *Amen.*

Response: So mote it be.

This concludes the service. The procession then returns to the place whence it set out.

A Shorter Form of Burial Service.

TO BE USED AT THE GRAVE DURING VERY INCLEMENT WEATHER.

After the officers and brethren have taken their proper positions about the body, the service begins by the following or some suitable prayer.

PRAYER.

*Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever, *Amen.*

Response: So mote it be.

The following exhortation is then given:

*During this short service the brethren are to uncover only while prayer is being offered.

BRETHREN. We have assembled to-day as Masons to offer to the memory of our deceased brother this last tribute of our affection. Unto the tomb we now consign his body—earth to earth; ashes to ashes; dust to dust—there to remain till the trump shall sound on the Resurrection morn. We can trustfully leave him in the hands of Him who doeth all things well, who is "glorious in holiness, fearful in praises, doing wonders."

The Master, then presenting the apron, continues:

"The lambskin apron is an emblem of innocence and the badge of a Mason."

The Master then deposits it in the grave or on the coffin.

This emblem I now deposit upon the body of our deceased brother. We are here reminded of the universal dominion of Death.

The Master, holding the evergreen, continues:

"This evergreen is an emblem of our faith in the immortality of the soul. By it we are re-

minded that we have an immortal part within us which shall never, never, never die."

The brethren then move in procession around the coffin or the place of interment, each dropping the sprig of evergreen as he passes the head.

The grand honors are then given.

The Master then continues the service in the following words:

"To those of the immediate relatives and friends who are most heart-stricken at the loss they have sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement, and remind them that he who 'tempers the wind to the shorn lamb, looks down with infinite compassion upon the bereaved in the hour of their desolation, and will fold the arms of his love and protection around those who put their trust in him."

Then shall follow the prayer at the end of the full service, which concludes the ceremonies at the grave.

BALLOT.

The S. D. is ordered to "prepare the ballot."

He sees that the box is supplied with a sufficient number of each kind of ballots for every member to vote. He then hands the box to the W. M. and stands aside northwardly.

The W. M. having examined the box, announces "the ballot is about to be spread for the election or rejection of Mr. ———, upon whose petition your Committee have reported favorably" (or unfavorably). He then votes and returns the box to the S. D., who bears it to the Wardens, each of whom casts his ballot.

The S. D. then places the box on a receptacle adjacent to the Altar, west of the Great Lights.

The W. M. then announces "the ballot is now spread for the election or rejection of Mr. ———, upon whose petition your Committee have reported favorably (or unfavorably). White balls elect, a cube rejects; govern yourselves accordingly. Members will proceed to vote."

The S. D. salutes, ballots and takes his seat, each member in turn doing likewise.

The J. D. is then ordered to "request the Tyler to enter the Lodge." The last announcement is repeated to the Tyler, who ballots and retires.

The W. M. then asks "have all the members voted?" and assured of this, declares the ballot closed. He then calls up the S. D. and orders him to "convey the ballot to the S. W. and E. for inspection."

The S. D. places the box on the pedestal in the S. W. and E., respectively, and then takes his seat.

The W. M., having examined the ballot, asks each of the Wardens in turn "how found you the ballot in the S. (or W.)?" Each Warden will reply "clear (or not clear) in the S. (or W.)." Whereupon the W. M. will say "and clear (or not clear) in the E. The ballot being clear (or not clear) in the S. W. and E., I declare Mr. ——— elected to initiation and membership in this Lodge (or I declare Mr. ——— rejected)."

He immediately disarranges the ballot.

A ballot upon a petition for affiliation is conducted in the same manner, except that the word "Brother" is substituted for Mr., and the W. M. declares Brother ——— elected to membership in this Lodge (or I declare Brother ——— rejected)."

In a ballot for waiver of jurisdiction, the W. M. announces "the ballot is about to be spread upon the application of ——— Lodge, No. ———, for a waiver of jurisdiction over Mr. ———."

After inspection, the W. M. votes, and says "the ballot is now spread upon the application of ——— Lodge, No. ———, for a waiver of jurisdiction over Mr. ———. White balls favor the grant, a cube opposes; govern yourselves accordingly. The members will proceed to vote." (Same announcement to Tyler.)

The W. M. having examined the ballot, asks each Warden in turn "how found you the ballot in the S. (or W.)?" Each Warden counting exactly the number of balls and cubes, replies "——— white balls favoring and ——— cubes opposing in the S. (or W.). The W. M. then says "and ——— white balls favoring

and ——— cubes opposing in the E. The ballot being favorable (or unfavorable) in the S. W. and E., I declare the application of ——— Lodge, No. ———, for a waiver of jurisdiction over Mr. ——— granted (or refused).

In balloting on suspension the same proceedings are observed, except that the W. M. announces "the ballot is about to be spread for the suspension or retention of Brother ———. White balls favor suspension, a cube opposes; govern yourselves accordingly. Members will proceed to vote." (Same announcement to Tyler.)

The exact number of balls and cubes is reported as in the former instance, whereupon the W. M. says "the ballot being favorable (or unfavorable) in the S. W. and E., I declare Brother ——— suspended (or not suspended)."

In balloting upon restoration the same proceedings are observed as those last described, except that the action will be "for the election or rejection of Brother ———, a suspended member of this Lodge," and he will be declared restored to membership in this Lodge "or rejected."

TYLER'S OATH.

I, ———, do hereby and hereon most solemnly and sincerely swear that I have been initiated, passed, and raised to the sublime degree of Master Mason in a regular and duly constituted Lodge of Free and Accepted Masons; that I do not now stand suspended or expelled, and know of no reason why I should not hold Masonic communication with my brethren.

So * * * * *

MASONIC FORMS.

PETITION FOR A WARRANT, OR A DISPENSATION FOR A NEW LODGE.

To the M. W. Grand Master of Masons of the State of New Jersey:

The undersigned petitioners, being Free and Accepted Master Masons, having the prosperity of the Fraternity at heart, and being willing to exert our best efforts to promote and diffuse the genuine principles of Freemasonry, respectfully represent, that we are desirous of forming a new Lodge in the ——— of ———, to be named ———. *We therefore pray for a warrant to empower us to assemble as a regular Lodge, and discharge the duties of Freemasonry in a regular and constitutional manner, according to the original forms of the Fraternity and the regulations of the Grand Lodge. We have nominated and do recommend Brother ——— to be the first Master, Brother ——— to be the first Senior Warden, and Brother ——— to be the first Junior Warden of said Lodge. If the prayer of this

*When a petition is addressed to the Grand Master during the recess of the Grand Lodge for a Lodge U. D., the following words, beginning at the *, are to be used: "We therefore pray for a dispensation to empower us to assemble and discharge the duties of Freemasonry according to the original forms of the Fraternity and the regulations of the Grand Lodge."

[These, as well as all other blank forms required, can be procured from the Grand Secretary.]

petition shall be granted, we promise a strict conformity to the edicts of the Most Worshipful Grand Lodge, and the Constitution, Laws, Regulations and the Landmarks of Freemasonry.

Dated ———.

RECOMMENDATION OF APPLICANTS FOR A NEW LODGE.

To the M. W. Grand Master of Masons of the State of New Jersey:

This is to certify, That the following brethren, ———, whose petition is hereto annexed, being Master Masons in good standing, and being desirous of forming a new Lodge, to be held in the ——— of ———, in the county of ———, in this State, have exemplified the work of this jurisdiction to our entire satisfaction; that each one of the petitioners is in possession of a regular dimit (or has given satisfactory evidence that the Lodge of which he was last a member is not in existence, and he is not in arrears for dues), and that the petitioners have secured a suitable and safe room in which to hold a Lodge, we therefore recommend their application to the favorable consideration of the Grand Lodge.

——— ———, *W. M.*

(Seal.) —— ——, Secretary of ——— Lodge, No. ——.

APPLICATION FOR DISPENSATION TO AVOID DELAY.

HALL OF ——— LODGE, No. ——,
FREE AND ACCEPTED MASONS.
———, 19——.

To the M. W. Grand Master of Masons of the State of New Jersey:

M. W. SIR: The undersigned having duly presented

his petition for the three degrees of Masonry to ——— Lodge, No. ——, finds that imperative circumstances will render it impracticable to await the prescribed course of procedure. The reason is as follows: . . . . .

He therefore respectfully asks that a dispensation be granted, empowering said Lodge to confer said degrees as soon as may be practicable.

Signed, A——— B———.

I, ——— ———, the Master of ——— Lodge, No. ——, certify that the application of A B presents a case of emergency, and recommend that the dispensation asked for be granted, and that, if found worthy, he may receive the degrees accordingly.

Signed, ——— ———, *W. M.*

(Seal.) ——— ———, *Secretary.*

APPLICATION FOR DEGREES,

BY A PERSON WHO HAS BEEN ELECTED BY ANOTHER LODGE, BUT HAS RECEIVED NO DEGREES THEREIN.

To the W. Master, Wardens and Brethren of ——— Lodge, No. ——, Free and Accepted Masons:

The undersigned respectfully represents that on or about the ——— day of ———, 19——, he was duly elected a candidate for the three degrees of Masonry by ——— Lodge, No. ——, located at ——, where he then resided. In consequence of (give reason) of greater convenience (or other good cause), he now prays that he may receive the three degrees in your Lodge.

The consent of ——— Lodge is hereto annexed.

Dated, ———, 19——.

Signed, ——— ———.

APPLICATION FOR DEGREES,

BY A PERSON WHO HAS BEEN ELECTED BY ANOTHER LODGE, AND HAS RECEIVED ONE OR MORE DEGREES THEREIN.

To the W. Master, Wardens and Brethren of ——— Lodge, No. ——, Free and Accepted Masons:

The undersigned respectfully represents that on or about the ——— day of ———, 19——, he was duly elected a candidate for the three degrees of Masonry by ——— Lodge, No. ——, located at ———, where he then resided, and thereafter duly received the Entered Apprentice degree (or Entered Apprentice and Fellow Craft degrees) of Masonry in said Lodge. In consequence of (state reason) he now prays that he may receive the remaining degree (or degrees) in your Lodge.

The consent of ——— Lodge is hereto annexed.

Dated, ———, 19——.

Signed, ——— ———.

PROXY TO BE USED AT GRAND LODGE.*

At a stated communication of ——— Lodge, No. ——, held at ———, on the ——— day of ———, A. L. 59——, A. D. 19——.

Brother ——— was duly elected proxy to represent

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*Any Master Mason in good standing in the Lodge, not holding office in the Grand Lodge, may be elected a proxy, at the annual election. See Constitution, Art. IV.

this Lodge (in the absence of its Master and Wardens) in the Grand Lodge at its communication.

——— ———, *W. M.*

(Seal.) ——— ———, *Secretary.*

PETITION FOR THE THREE DEGREES OF MASONRY.

(For this form see page 7.)

APPLICATION FOR AFFILIATION.

To the W. Master, Wardens and Brethren of ——— Lodge, No. ——:

The undersigned, a Master Mason in good standing, formerly of } ———Lodge, No. ——, located at———, in } State of ———, respectfully asks to be admitted to membership in ——— Lodge.

I was born in ———. I am —— years of age.

My occupation is ———. My residence is ———.

Signed, ——— ———.

Recommended by ——— ———,

——— ———.

Dated, ———, 19——.

LODGE SUMMONS.*

HALL OF ——— LODGE, No. ——,
FREE AND ACCEPTED MASONS,
———, ———, 19——.

BROTHER ———:

You are hereby summoned to attend a ——— communication of ——— Lodge, No. ——, F. & A. M., on ——— evening, ———, at —— o'clock.

Business: ——— ———.

By order of

(Seal.) ——— ———, *W. M.*

——— ———, *Secretary.*

NOTICE OF APPOINTMENT OF COMMITTEE.

HALL OF ——— LODGE, No. ——,
FREE AND ACCEPTED MASONS,
———, 19——.

BROTHER ———:

At the regular communication of the Lodge, held on ——— evening, ———, yourself and Brothers ——— ——— were appointed on the committee of investigation, on the petition for $\frac{\text{MEMBERSHIP}}{\text{AFFILIATION}}$ of Mr. ——— ———, residing at No. —— ——— street, native of ———, occupation ———, age ——— years, who was recommended by Brothers ——— ———, to whom you are referred for further particulars.

*A legal summons in writing must be issued by the Master or by the Secretary by order of the Master. In either case the seal of the body must be attached.

Your report will be due on ——— evening, ——— next.

Fraternally yours,

———— ————, *Secretary.*

NOTICE OF ARREARS FOR DUES.

——— Lodge, No. ——,
Free and Accepted Masons,
———, ———, 19——.

———— ————,

Brother: I am directed to notify you to pay your arrearages in dues to this Lodge, amounting to $———. Should you fail to pay the same within three months from the date of this notice, you will be liable to suspension from membership, provided the terms of the 15th General Regulation of the Grand Lodge have been complied with.*

Fraternally yours.

(Seal.) ———— ————, *Secretary.*

APPLICATION FOR A DIMIT.

To the W. Master, Wardens and Brethren of ——— Lodge, No. ——, Free and Accepted Masons:

I, ———— ————, the undersigned, now a member of

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*15th General Regulation.—Any member of any of the Lodges within the jurisdiction of this Grand Lodge (except an officer duly elected and installed, or an officer of the Grand Lodge), who shall be in arrears for dues twelve months, and who shall refuse or neglect to pay the same within three months after demand thereof shall have been made by the Secretary of the Lodge to whom the same are due and payable, may be suspended, after due and timely notice of a meeting of the Lodge, at which time he may be heard in regard to his proposed suspension.

this Lodge, and having paid all known dues, request that I may be dimitted from the Lodge.

Signed, ——— ———.

Dated, ———, 19——.

DIMIT.

FREE AND ACCEPTED MASONS.

To all whom it may concern, GREETING:

——— Lodge, No. ——, acknowledging the jurisdiction of the M. W. Grand Lodge of New Jersey.

This is to certify that Brother ———, whose name appears in the margin of this Dimit, is a Master Mason, and was a member of this Lodge. At the time of his withdrawal he was in good standing, and had discharged all his indebtedness to the Lodge. We, therefore, cordially commend him to the fraternal regard of all true Free and Accepted Masons, wherever dispersed around the globe.

In testimony whereof, we have caused this Dimit to be signed by the Worshipful Master, and the seal of the Lodge to be attached, this ——— day of ———, A. D. 19——, A. L. 59——.

(Seal.) ——— ———, *W. M.*

——— ———, *Secretary.*

Ne Varietur.....

A GENERAL FORM FOR THE MINUTES OF A LODGE.

At a stated (or emergent) communication of ——— Lodge, No. ——, Free and Accepted Masons, held at ———, on ———, A. L. 59——, A. D. 19——, the following officers were present:

A—— B——, W. M.

(Insert the names of all the officers in their regular order.)

Members: ——— ———.

Visiting Brethren: ——— ———.

The Lodge was opened in due and ancient form, and declared at labor on the M. M. Degree.

(Reading of minutes and ordinary business.)

Labor on the M. M. Degree was suspended for the purpose of commencing labor on the E. A. Degree. Mr. A B being in waiting, was duly prepared and initiated E. A. Mason.

Labor on the E. A. Degree was closed for the purpose of commencing labor on the F. C. Degree. Brother C D was admitted and examined as to his proficiency in the F. C. Degree, which, being satisfactory, etc.

Labor on the F. C. Degree was then closed for the purpose of resuming labor on the M. M. Degree.

The Lodge was closed in due and ancient form, at —— o'clock.

Receipts: Dues from ———

Initiation fee ———

———— ————, *Secretary.*

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